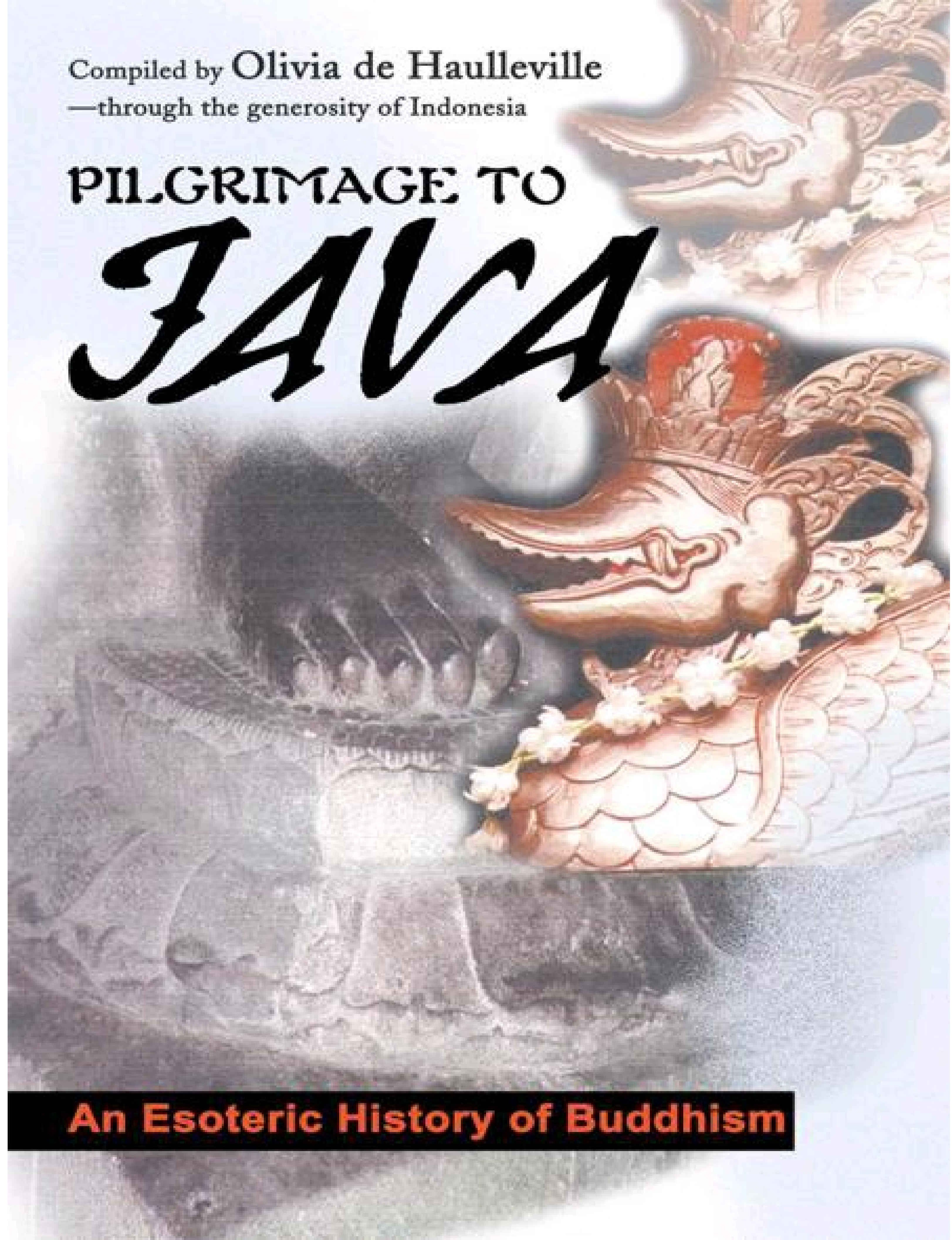
Compiled by Olivia de Haulleville
—through the generosity of Indonesia

PILGRIMAGE TO JAVA



An Esoteric History of Buddhism

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Contents

PILGRIMAGE TO JAVA

FOREWORD

(introduction by non-scholarly author)

HOMAGE

(mention of Gurus and praise to Buddhst Lineage

HISTORICAL INTRODUCTION

(summary of history of Indonesian Archipelago,

Western vs Eastern hagiography)

SRIWIJAYA

(period of earliest recorded religious history—

relevance to India and Tibet)

MAJAPAHIT

(Java's "Golden Era")

JAVINISM

(Javanese culture, Lemuria, mysticism, magic, tantra, etc.)

PILGRIMAGE

(adventures and experiences)

AFTERWORD

Received and Written by:

Olivia "TARA" de Haulleville

HINTS TO PILGRIMS

Honor your holy places once more and let them and their unseen Guardians be remembered in your hearts and minds and prayers. It is in such ways that the road will be made straight for One who will surely come if there are sufficient of those who have made themselves worthy of His coming.

Whenever a centre is found to be neglected or in disrepair, do not leave that spot without doing something, however small, to improve the situation, in the spirit of loving service. Whether conscious of his presence or not, always salute the Guardian on arriving and on leaving each centre visited.

Do not fear to proclaim your faith or to make your reasons for pilgrimage known, whenever the opportunity naturally occurs.

Do no harm to life in any form whilst on your pilgrim way, showing particular regard for animals, flowers and children.

Pray daily for the peace of the world, for true fellowship among men and for the realisation of the fact that all Life lives and moves and has its being within the infinite and universal Mind of the Creator.

Darkness can not overwhelm the world so long as Light continues to radiate by reflection from the hearts and minds of all who dedicate themselves to this high purpose. Learn also to reflect the Light from each holy place to which your pilgrim steps are led.

Look within for your guidance and inspiration; go forth in faith and courage; and return in peace.[1]

HOMMAGE

Just as a human being can lust after a deep drink of refreshing water from a cool spring, so the soul can long for the invigorating experience of a natural or Holy Place. Ultimately, that 'holy space' needs to be created within ourselves. But what need concern us here is that the pilgrimage be followed in harmony with our own inner being and be True .Traditionally, only Hindus are allowed into Hindu temples or cremation ghats, only Muslims—allowed to enter the sacred ka'aba in Mecca—earn the title Haji, and Buddhists believe that all bodhisattvas will attain Enlightenment at Bodh Gaya—as did the Lord Buddha.

Therefore, in this particular pilgrimage—which basically began as a Buddhist one—whenever I had the possibility to visit famous or beautiful temples, ceremonies or power-places of differing faiths, I would keep my distance…in order to honor the purity of this pilgrimage. It came to my attention, therefore, that for instance in Japan, I often felt the urge to pray at a Shinto shrine—no matter whether it was ancient or modern, grotesque or beautiful—whereas the gorgeous much-visited, art-filled Buddhist temples, definitely unique in their perfect beauty, would often leave me devoid of any feeling of bhakti, or devotion. At first, I felt it was a sign that my mind was not well-concentrated enough. However, that was before I had been enlightened by the words of John Michell:

We appear today to have lost touch with some source of inspiration, known in former times, whose departure has left the churches as if under some malign enchantment. Empty, cold and shunned, their shelter denied to travelers, often locked up, the sensations they invoke are those of guilt and embarrassment. Moralistic vicars drove out the musicians, banned plays and processions, washed the colours off the walls. Now the incumbent, hopelessly bewildered,

often appears to see himself as the custodian of an ancient ruin, endlessly worried by details of the rotting fabric, his thermometer sign at the gate pointing out the sum required to prevent the whole edifice from crashing about his ears.[2]

It soon became apparent to me, therefore, that the original spiritual energy of a holy place or object may, for whatever reason, "transmigrate" or somehow re-locate itself. This concept may not yet be a popular one, but the phenomenon is common nonetheless. The Tibetan Lamas have confirmed that the sacred spirit heretofore present in some of the ancient Tibetan temples, statues, or at certain auspicious locations have now become "emptied" since the invasion by the Chinese. Likewise, in Indonesia it is a generally accepted fact among the Buddhist or mystics,

that the most powerful location for meditation or prayer is not the monument of Borobudur as such, but the tiny shrine chandi [3]Mendut. Indeed, the bhakti—energy manifesting within this small but venerable enclosure is as awe-inspiring as the colossal splendor of the Borobudur monument and can be immediately experienced by any sensitive soul who takes the time to linger…with an attitude of reverence.

Since there is no clearly-defined path of Buddhism in Indonesia, due to the overlay of the various religious elements and the interplay with the native beliefs—in combination with the just-described phenomenon of "transmigrating spirit"—it finally became necessary to allow myself complete freedom from any form or structure. Therefore, in this pilgrimage or dharmayatra,4 I did not attempt to study the religion or otherwise strive to "know" any facet of the Indonesian culture, nor allow the local customs to affect me prior to my actual exposure to them. As James Swan, author of Sacred Places, was advised by his analyst::

If you really want to understand yourself and human behavior…live, then try to figure it out.

The 'earth-touching mudra' of the Sakyamuni Buddha—making the earth "witness to His Enlightenment"—describes the nature of this pilgrimage: witnessing the eloquent silence of ancient temples and statues, translating the song of random flowers blooming between scattered stones—glistening like seashells—and deciphering the sound of nature's wisdom, depending only upon the vision of the "inner eye." Het Stenen Spreken, say the Dutch: The Stones Speak!…and if do the stones, how much more the mountains!

Research today shows that Burr, Northrup, Pressman, and others are correct in the position that all living things have certain electrical components, which are in constant interaction with the surrounding environment in ways that influence health and behavior. In contrast to what might be suspected, it appears that electromagnetic field sensitivity is greater for more complex organisms, due to their greater needs for organization.[5]

And so, I followed my pilgrimage as I would have followed a meandering brook, in whatsoever direction it might draw me, often choosing mountains, graveyards or caves rather than temples or monuments; fervently praying to my Protectors and Guides all the while to keep me along the correct path and not straying from the goal: samnyaksambodhi or perfect unsurpassable transcendence into the Awakened State. This allowed me to actually experience the subtle differences in the various rasa [6]—experiencing 'nature feelings' as opposed to 'spiritual feeling, and so on. For example: in the Indonesian language, a location is said to be

angker, translated not only as holy or sacred but dangerous-because-enchanted (i.e. haunted) as well.[7] In English the words holy, sacred, magical, weird, natural or scenic all convey differing connotations. The interwoven and intricately subtle Javanese words have spiced the Indonesian mind, allowing the differentiation of vibrations For example: a statue or object-of-power (pusaka) according to its corresponding rasa

might emanate a peaceful feeling conducive to meditation; a calm scenic spot might inspire poetry or a picnic; a sacred spot filled with historical ghosts might cause a bow of respect; a magical spot shimmering with effervescent energy might either attract or repel, or both simultaneously; a breath-taking location such as a plateau overlooking the ocean might cause us to ponder life's deeper meaning; or a disgusting location or object might fill us with horror and loathing.

The situation is clearly explained, as quoted in Sacred Places:

When bioentrainment takes place, external waves of energy pass through living beings such as people. This creates a dynamic interchange in which, generally speaking, the stronger the external field, the greater the change in the living being's internal fields. So long as there is not a disharmonic antagonism between the inner fields and the outer fields, the inner fields tend to harmonize with the outer ones. When harmony is reached between two or more vibrating objects, energy is exchanged between or among them. If the human mind-body contains centers of consciousness, that is, chakras or latifae, then, as people travel to various sacred places. the energies of each place merge with their own energies and influence them. According to the unique quality and strength of each external field, special harmonic notes are struck with resonant inner fields. One place activates the head, another the heart, another the genitals, and so on. This is no doubt why there is such a variety of sacred places.[8]

Or in the words of Swan, author of Sacred Places:

As I read those words, memories of that magical afternoon in the Black Hills filled my mind. The same tears I had known then filled my eyes again, and I felt a deep sense of peace enter me. I could not account for these feelings fully, and that bothered me,

for I now was living in a land of great peaceful trees and soft ocean water. But at that moment my analyst's guidance came back to me about the need to experience first, and then to seek understanding. Not knowing quite why, I began keeping a journal about how I felt at various places.[9]

In Javanese, all these possible feelings and vibrations are described in one

word only:.. .roa., or the language of feeling.

Quoting the poet-cum-scientist, Lyall Watson, from his book written about Indonesia, *The Gift of Unknown Things:*

There can be little doubt that all of us respond to objects and places differently. This one feels good and we build a house or church on it. This one feels uncomfortable and we avoid it or build up superstitions around it. One spot trembles with the energy of subterranean water and we sink a well there. Another glows with a different kind of light[10] and somehow we sense that this is a focal point, a place with relevance to other times and places. A spot with more than its share of hologram fragments. It may happen that birds nest on this node or that mammals choose to give birth here. Swarms of flies congregate above it and a yew tree on the site grows tall and strong.

Slowly we learn to appreciate qualities that make such place recognizable. We take note to the signs, label them auspicious, and look for others like them. We find others and become aware of hidden connections between them. We discover similar properties on a smaller scale in some natural objects. We learn to create comparable forms and relationships in our music, art, and architecture.

Gradually a network grows, patterns fall into place, and old mysteries begin to make new sense. Often we conceal the sense from

ourselves by cloaking it with symbols or burying it deep in some obscure mythological construct. But it persists and gets handed down to new generations with new agreements about the nature of reality. The sense remains obscure until new eyes with a different kind of vision once again become aware of the pattern. Arguments arise about the validity of the data and opinions differ. Some reject the designs as coincidental and some attribute them to omniscience, but both polar attitudes obscure the simple, harmonious, natural magic of it all.[11]

A quote by another scientist on the same subject:

Research today shows that Burr, Northrup, Pressman, and others are correct in the position that all living things have certain electrical components, which are in constant interaction with the surrounding environment in ways that influence health and behavior. In contrast to what might be suspected, it appears the electromagnetic field sensitivity is greater for more complex organisms, due to their greater needs for organization.[12]

My Tibetan Lama advised me to search out a spot "where the sun shines from above and below is a spiral-like chakra,13 and where others also have

attained samadhi " as fit for a truly Buddhist meditation, I therefore distinguished a location by the feeling it evoked. But if indeed there were any feeling—pleasant or unpleasant—then it could not be a truly Buddhist place for mediation.since only a truly Holy Place can evoke the experience of Holy Nothingness or Sunyata, the ultimate goal of a Mahayana Buddhist meditation.

" *The New era is the spiritual era…I look inside—suddenly I feel that I have so many "sins" and that I have to purify myself in order to prepare myself for the new age if God wills.*"

—Ibu Sardjono—from her Personal Journal

PREFACE

This book has the unusual origin of having been suggested by a Javanese Buddhist, Romo[14] Soemarsono, who was also the modern founder of an ethnic Buddhist sect: Kasogatan. Being Javanese and therefore a Javanist he was not only unwilling to accept Islam as his birthright religion but the foreign Buddhism as well, as brought in by the Theravada brotherhood of Sri Lanka and Thailand; Hinduism basically being left to the Balinese who hold a monopoly on it, having molded it to their own lifestyles even since its entry into Bali, 5th century BC. Researching into the Balinese lontar or palm-leaf manuscripts, which are the only physical remains of the past able to cast a tangible light on the ethnic view of history, he came across the name Kasogatan15 which he believed fitting since it was entirely ethnic. He thereby, very comfortably, intermeshed Javanism with Buddhism, seating the Javanese Semar—an ethnic deity and symbol of Java—on the altar next to the historical Guatama Buddha., and used Tibetan yantra—symbol of Vajrayana Buddhism—as trademark. Having no doubt that Javanese Buddhism is Vajrayana Tantric Buddhism, he requested that a book be written in English on the topic. This book, therefore, attempts to portray the significant relationships between Java and Tibet, both being cultures familiar to me, having started my pilgrimage at the feet of His Holiness, The Dalai Lama, in India, 1971.

Romo Soemarsono left his natal village, Surakarta, due to poor health, and headed for the hills to the resort area Bandungan, close to Semarang, the capital of Central Java, where he and his family worked in a coffee plantation for several years. From the savings, he built a small and plain temple, and began the construction of a monastery. These rooms-to-be were literally cells, too small even for a large Westerner, but the effort and persistence with which he and his family maintained and practiced their Faith are extremely touching.

At the time I was taken to him in 1983, he was still suffering from ill health but it was suggested that he be my Sponsor. (In Indonesia, it is impossible to receive a long-term visa without a Sponsor who maintains an applicable relationship to the requester.) His wife, a very strong and charming woman, greeted us and, in the old-fashioned way of serving the elders, the children brought me tea. (This not only inexpensive but practical method of taming children who are becoming more openly rebellious is now being replaced by the hiring servants.) However, upon learning that the purpose of my visit was a Buddhist pilgrimage, I was invited to spend as many nights as I wished in the one finished cell of the many unfinished

monastery rooms, taking into account, of course, that I was to have no overnight visitors in my room. Considering the size of the room in question, this would have been ludicrous had I not recognized that it is a very real concern, since Westerners are always linked with the degeneration of the ethnic society. After sitting in the Vihara—traditional Sanskrit name for Buddhist temples—and recovering from the shock of seeing the stone effigies of Gadja Mada and Semar in the place usually reserved for Arhats, my subsequent meditation transported me to the Tibetan Gompa in Kalimpong, India, which belonged to Domo Geshe Rinpoche. I realized the very basic similarity in these two locations, and upon opening my eyes, I became aware of the Tibetan letter AH and the symbol of the crossed dorje which presided overhead. This made me determined to know the history of Kasogatan.

Later, sitting alone with the Romo in his garden, he pointed out to me his cenkar or clove trees which bore more than the ordinary amount of fruit. This I knew to be a mark of the healing quality of the meditation practiced, and I felt more and more convinced to have found a true Buddhist-on-the-Path. Feeling, therefore, more and more relaxed and at-home, I related a reoccurring dream: having a child which would not grow up.

"Oh, the meaning is clear, " he immediately volunteered, "You need to write a book." Since he had not known that I was a writer, I was both startled and delighted.

"Really!" I answered, "and on what subject?" since I had already begun a novel on dragons and their origins.

"You need to write the history of Buddhism." This answer totally shocked me since there is nothing scholarly about me and I could not care less for such a subject. I was dumfounded, but asked him why.

"Because…because you speak English!" and with that he ended the conversation.

The whole night I pondered the meaning of this until finally understanding the urgency of presenting the history of religion as understood by the natives—as contrasted to that as explained by Westerners—but written in English and by a Westerner. This way, the original history might be more easily accepted by the increasingly intellectual natives, for whom Western education is becoming a status symbol and risks threatening Javanism entirely. Then, last but not least, it was also a way of making the Buddhist voice heard more loudly in an entirely Muslim government. I relished the opportunity of finding an excuse to stay longer with these exquisite people, so I decided to accept this challenge by agreeing to do it.

The next morning, I announced my decision and received permission to

bring my belongings. He would not only be my sponsor but my teacher as well. Nevertheless, no sooner had I packed and was preparing to leave the home of Ibu Sardjono, my would-be sponsor, who had died suddenly, (just before my arrival to Indonesia) than I learned of Romo Soemarsono's sudden death as well. Another dear soul and teacher had been yanked away from me! So, I remained in the house of Ibu Sardjono in Yogyakarta, with her noble offspring and their family, since they made me entirely welcome. The spacious house had originally belonged to the Theosophical Society. However, since it had considerably shrunk following the withdrawal of the Dutch, only a portion of the property was used as school and library. The part Ibu's family lived in was in disarray, with boxes upon boxes of books, which had been her personal belongs and therefore removed from the main library shelves and stacked in the garage. As gesture of gratefulness for my free stay there, I offered to clear out the garage and rearrange these books as a personal, family library. Her children agreed and were cooperative in providing me with any help I needed. Engaged in this way, many rare books came into my hands—some written in Javanese, some in Dutch, and some so ancient and worm-eaten that they turned into powder in my hands.

During this time, I had a dream which I clearly remember. Previously, I had been working in Japan as secretarial assistant to the Liaison Officer of South East Asia for the Tibetan government in exile, which was arranging H. H. The Dalai Lama's tour at that time. So I planned my pilgrimage to Indonesia to coincide with the Dalai Lama's inauguration of Borobudur in 1983. After touring and blessing various locations, the delegation continued on to Australia from Bali, where I remained behind. Shortly after their departure, I dreamed that I was at the top of the Himalayas, walking with a pack on my back on a path shared by 2 or 3 microbus, filled by the members of the delegation who were concerned that there was no room for me inside. Not to worry, I insisted, I can walk. So they drove off, leaving me all by myself in the snow. It was getting late, I noticed, so I thought that climbing down the mountain in the dark would not be a good idea, so I willingly put off my departure for the next day. That evening, I sat alone at a large table and was served delicious dish after dish by an invisible host, which I perceived to be the recently deceased, Ibu Sardjono. Since I was very comfortable, I felt in no hurry to begin my long hike down the mountain. This dream made me feel confident that Ibu was, in spite of all obstacles, keeping her promise to take care of me in Indonesia.

At the time she had offered to become my sponsor I remember how shocked I was to hear her say:

"But of course, I will not see you again."

“Oh, but you will!” I insisted, misunderstanding her to mean that I would not come. I was quite determined to extend my pilgrimage to Indonesia and did not know what to make of her comment. Her son Budhi let me know that her last entry in her calendar was a reminder to write to me. When I arrived again in Java at her door, he returned to me the last letter I had sent her.unopened. They had all been in a car crash in East Java which she had not survived. I was terribly saddened by this loss and had to immediately began to look for another sponsor. It was in this way that I was taken to Romo Soemarsono.

The most extraordinary phenomenon was, during my establishing the personal library for the Sardjono family, the finding of material for the book requested by the leader of Kasogatan without even trying! Books seemed to automatically open to relevant passages, the information clearly discernible and, as if in a trance, I never failed to gather it accordingly. Indeed, being only a poet and not a scholar, there could have been no other way in which to accomplish this task.

FOREWORD

According to Father Zoetmulder, the Jesuit scholar and master Javanologist:

It is clear. to all who have made a study of cultures that such a study is impossible without a knowledge of the history of religion.[16]

And continuing on this subject, the author of Ghost Dance:

.the understanding of religion may be the key to an understanding of the nature and function of culture at large and hence the survival of our species.[17]

Zoetmulder reminds us that:

Past events cannot be viewed in the present in their former realities unless we know the totality of which they were once part.[18]

Next, he deplores "the old viewpoint of Indonesian historiography"

.their critics contend that their familiarity with historiographical methods which had been proved valid in Europe made them undertake their studies of Indonesia with preconceived views—views which are hardly applicable to this terrain and which make it impossible to gain the proper insight.[19]

And he also reminds that:

Those who, contrary to tradition, extol the value of 'criticism' or of 'objective analysis," forget the essential, namely intelligence, without which the best of methods is futile…[20]

Zoetmulder continues on to praise his colleague, C.C.Berg:

What he promoted and tried to implement was "syntypical study of the history of a people," in which its own historiography is viewed as one of the elements of its cultural pattern.

Even the use of the term "patterns of culture" poses certain dangers The dangers are twice as great in the case of extinct cultures,

because there in most cases the possibility of verification will be lacking. To avoid such dangers, we will be compelled to use many more question marks than we actually wish to. The Indonesian historiographer must admit many uncertainties and doubts, and the readability of his works will suffer by it. He will not, however, sacrifice his scientific integrity and the conscientious fulfillment of his task to readability.[21]

Historians, therefore we conclude, have difficulty presenting an accurate

history of ancient Indonesia, and it follows that readers have an equally difficult task in trying to comprehend it! In the same measure, let it be known that here (since this particular author is not a scholar but a poet and pilgrim) what herewith follows may fall short of 'scientific integrity' for the very sake of "readability!" And furthermore, let us remember that:

Historical reality is less 'real' than the profound truth it expresses.[22]

In writing this book, besides looking over all relevant material which happened my way, I also have followed the ancient Javanese tradition of pilgrimage to kramat or 'sacred' locations; such as historic tombs,

monuments, temples, caves or keeping vigil on the seashore during the prescribed 'auspicious' days of the Javanese calendar, in order to catch the whisper of the 'voices of the ancestors,' receiving a revelation or blessed by the wahyu.23

Just as a plant makes no mistake in turning towards the light, so man makes no mistake in following Revelation and, in consequence, in following tradition.[24]

Other than the scattered religious monuments and few religious writings—mainly stemming from the Sanskrit tradition—very little evidence of Indonesia's 'glory that was' remains today.together with apparently very little enthusiasm for research by the native Indonesians. In fact, this trend towards impermanence, often appearing as indifference, reflects an identifying characteristic of the pribhumi or ethnic native. However, Indonesia has long been a haven for scholars, experts and researchers from all over the globe; there must be a wealth of invaluable information stored away in the various university libraries of the world—particularly in Australia and at Cornell University in the US.! Since there is only a small amount of writing on mysticism and historical/cultural subjects translated from the Javanese language into Indonesian which may not yet be translated into English, we pause to contemplate what might be the most urgent of tasks: the translation of Sanskrit/Javanese manuscripts into English.or into Indonesian—the former to educate and guide the more devoted tourists arriving in ever-increasing numbers and to facilitate would-be researchers whom, like myself, are not proficient in the native languages, or the latter: to educate and directly remind the Indonesians of their noble cultural wealth and birth-right, so that they no longer need the "middleman," i.e. commercial artists, who willingly commercialize and alter the flavor of anything no longer "in fashion.!"

PRE-HISTORY

The following are assorted facts, historical and topographical, regarding the Archipelago of Indonesia. Its crowded heartland, Java, the fifth largest island in the Archipelago, alone houses over 100.3 million people on an island that makes up only 7 percent of the country's 1,919,443 sq. km. (.1985 census). In the ancient times it was called Ho-ling, She-po, Yavadwipa (Land of Barley) and east Java: P'o-ku-chia-ssu. Central Java is the solar plexus of a highly refined civilization which continues to flourish up to the present moment, with 70 percent of the work force engaged in agriculture. Java's volcanic silts are so fertile (even before chemical enhancement) that six-tenths of a hectare will feed five persons—at today's level of agricultural technology. Between Aceh, Sumatra and Jayapura (Irian Jaya) are 46 degrees of longitude—about an eighth of the way round the equator—comprising three time zones, 6,000 inhabited islands and 167.4 million Indonesians. Most of Java's temples are older than Europe's great cathedrals, and the dozens erected on the plains of Central Java during 750 and 900 BC. prove that civilizations here were flourishing at the time of the gloom that preceded the Middle Ages in Europe. Not only has Java been civilized longer than England, but the natives have been practicing the complicated techniques of rice cultivation since the time of Jesus Christ, developing from them forms of social organization.still in process today!

The Pleistocene remains of hominid creatures, i.e. Pithecanthropus Erectus or Old Java Man (Paleo Javanicus) discovered in 1891 by the Dutch Professor Dubois in Trinil, Central Java, are believed to be 500,000 years old; combining features of both man and the great ape who died out when today's Java was still an integral part of the Asian mainland. Homo Soloensis (Solo Man), a Neanderthaloid, unearthed not far from Trinil, is

believed 40,000 years old—significantly both inhabiting the area along the river Bengawan Solo (name of Indonesia's most popular song!).

Archaeologists affirm:

We do not know what happened to the Java men, although we have no reason for believing, especially in view of the later reputation of their island-home as a breeding ground for the human race, that they did not multiply; the evidence of the bones has convinced anthropologists that one of the earliest races of mankind began in this Indonesian island.[25]

The material from Java is abundant (compared) to what has been found in most of the rest of the world, but it is meager in relation to the tremendous story it tries to tell. These primitive men of the

Pleistocene who lived in Java sought game in a richly endowed tropical wilderness. In this wilderness the tiger, the rhino, and the elephant were daily sights along with the orang hutan and the gibbon. Java was a land of volcanoes, and when these erupted in that remote past, one wonders whether the Java men fled from the scene with animal haste and aimlessness or with human purpose tinged with awe of the unknown. If it was the latter, it may be that here was the beginning of the long road to an Asian culture. We seek origins in our researches; perhaps here was the most important beginning of all: thinking man, living in a primitive world, but beginning his culture—a first step without which modern culture could never have come into being.[26]

According to yesterdays anthropologists, the direct ancestors came to the archipelago hundreds of centuries ago: first a negrito race found in only a few parts of Africa, South Asia and Australia and then later in waves of a people belonging to the Malay-Polynesian language group. The Neolithic (2500-1000 BC) and Bronze Age men (300 AD.), migrants

from continental Southeast Asia, considered the real ancestors of today's Indonesian, were already familiar with seafaring, agriculture, use of buffaloes, domestication of dogs and pigs; pottery, barkcloth, shaping of wood and stone; implements such as mortar and pestle, stone arrowheads, ornaments of teeth and shells; megaliths, graves and sarcophagi, etc. The Austro-Indonesian stock—migrators from Southern China via Funan or present day Vietnam and Cham or Cambodia—merging with the already-existing people now identified as aborigines, i.e. Bataks of Sumatra, Dayaks of Borneo, Alfus of the Celebes, etc., thereby formed what is now the average citizen of the Republic of Indonesia.

Indonesia is an archipelago of 13,677 islands, stretching from the borders of India in the West to the shores of Guam in the East, and touching the fringes of Australia in the South, up to the shores of Mindanao in the North. This far-flung territory stretches along the equator and covers 1/8 of this imaginary great circle on the earth's surface and the area north and south of it..[27]

The degree of national unity Indonesia has forged is all the more remarkable for the multiplicity of its ethnicities, the diversity of its cultures and the 450 or so languages and dialects that the Indonesian speaks. BHINNEKA TUNGGAL IKA,[28]-many-equal-ONE or UNITY IN DIVERSITY—an Old Javanese saying taken from a Buddhist manuscript (see pg. 89), has now become the motto of modern Indonesia which proudly boasts a Panchasila [29] government. By "diversity" we mean actual land mass as well as tribes, customs and philosophies. Sumatra alone, 1150 miles long, boasts 170,000 square miles or a size twice as large as Great Britain!

The “Wallace Line” separating Celebes from Borneo and Lombok from Bali was originally the dividing line between Asia and Australia. This is a natural, deep channel that suggests that originally tens of thousands of years ago the two land masses were separately facing one another. The area lying between these two forms a transitional area permeated by influences from both directions. A rise in the level of the sea—more than 200 feet—flooded plains and valleys so that the higher portions became islands, and thus in Java, Sumatra, Borneo or Kalimantan and Wallacea (the transitional area) long mountain ranges now form myriad islands. As research continues shedding more light on the cultural history of Nusantara—remembering that the Archipelago of Indonesia has not always been an archipelago—it may be proved that the undeniably rich cultural blend conceals traits inherited by the original inhabitants: authentic descendants of the mythical and little-known continent of Lemuria .

Nusantara contains over 800 volcanic cones and craters—about one half still active, i.e. Tangkuban Prahu, Papandayan, Merapi,[30] Kelud, Mahameru-Sumeru, Lamongan, Ijen as well as the famous Krakatau which so violently erupted in 1883 that it killed not only 35,000 people but caused a 50 foot tidal wave which traveled as far as Cape Horn 7,818 miles away. According to C.W. Leadbeater, the tremendous shock

.even affected the level of the river Thames in London besides throwing out so enormous a volume of dust that it rose to a height of 20 miles and provided the whole world with phenomenally beautiful sunsets for two years thereafter.[31]

Long known as “The Spice Islands” the islands of Indonesia are rich with cloves, cinnamon, pepper as well as many other natural resources. Among “native crops” originally imported from abroad are: chocolate, quinine and papaya. Of course, presently Indonesia is known mainly for its oil as well as its fast-depleting timber.

CHAPTER I—HISTORY

The Indianization or "Sanskritization" of the archipelago of Indonesia took place quite early; inscriptions reveal the presence in the fifth century of small Indian kingdoms in Kutei in East Borneo, Taruma in West Java and an early Sriwijayan kingdom in South Sumatra. Apparently, the Indian seafarers and merchants who arrived from South India at the beginning of the Christian era found themselves not among "uncultivated savages" but rather in organized societies alread y endowed with a civilization (Dongson Civilization) which had traits similar to those entering in. Upon the arrival of the Hindus, Indonesians already possessed the Pantjawarna or pasaran—a five-day calendar which still determines auspicious days for rituals, divinations and the local market. It was superseded by the Saka calendar, established in 78 AD. calculated on the course of the sun consisting of 365 days; historical discoveries, however, prove that it did not eclipse the Indonesian calendar of five-days since archaeological events are marked by both these systems. When Islam culture began to flourish, the Hijrah or Arabic calendar based on the course of the moon counting 354 days was introduced as well. This was intermeshed with the Saka calendar. Besides the universal adoption of the Gregorian calendar for official purposes, the Indian lunar-solar year is still in popular use, the dating systems based on 543. BC (Buddhist era) and based on AD. 638 (little era) as well.

The priestly caste soon educated the ruling classes into Hinduism that spread as an "Indian veneer" throughout the archipelago. However, according to Coedes, whose The Indianized States of Southeast Asia. is used as textbook at Gadja Mada University in Yogyakarta:

Since nothing more is known, it would be vain to try to arbitrate the conflict between those who hold that the indigenous societies have preserved the essence of their original character under an Indian veneer and those who believe they were integrated into a society of an Indian type.[32]

Interesting is the fact that the most ancient Sanskrit inscriptions of Farther India, as historians name this area concerned, are not much later than the first Sanskrit inscriptions found in India itself. However, Louis de La Valle-Poussin points out that:

.the Indianization of Farther India is the continuation overseas of a Brahamanization that had its earliest focus in Northwest India and that having begun well before the Buddha, continues to our

day in Bengal as well as in the south.[33]

Java was known by Indian chroniclers as early as 600 BC., but Indian colonization was more intense during the second and third centuries of our era, coming to fruition in the fourth and fifth centuries. By "Indian colonization" we understand a peaceful one willingly accepted by the existing natives, with no political ties to the mainland, in contrast to "Sinification"—always accompanied by military intervention and the imposing of tribute or taxes payable to the Emperor.[34]

The countries conquered militarily by China had to adopt or copy her institutions, her customs, her religions, her language, and her writing. By contrast, those which India conquered peacefully preserved the essentials of their individual cultures and developed them, and in a certain measure the originality of the Khmer, Cham, and Javanese civilizations, in spite of their common Indian origin.[35]

That all expressions of the Hindu-Indonesian culture should be assessed in terms of their Indian origin is perhaps a faulty premise and one that has prevented earlier scholars from progressing as far as they might towards an understanding of Java's past. There is even a growing surmise that the rulers of those kingdoms were not Indians but Indonesians! Therefore it is perfectly reasonable to assume that the similarities between the manifestation of Hindu-Indonesian culture and their Indian prototypes are the result of conscious selections on the part of the inhabitants at the beginning of the era Saka .

The whole debate has so far focused exclusively on the movements of people: traders, princes and Brahmans—Indians, Chinese, and Southeast Asians. However, Indianization was not, fundamentally, a movement of people, but rather of ideas On this point the historical record is clear enough. The Indic civilizations of Southeast Asia were not the product of large-scale Indian conquests or colonization but were created by the Southeast Asians themselves. In the period between the third and 13th centuries AD., hundreds of Indic kingdoms (negara) appeared across the length and breadth of Southeast Asia, from the plains of Cambodia and Central Java to remote corners of Borneo and highland Burma. There is no evidence that any of them was an Indian colony. Indeed, the total absence of direct Indian control is striking when we compare these Indianized states with the Sinicized kingdoms of Vietnam, where Chinese models were indeed deliberately imposed… .What is most striking about the whole process is that it did not merely happen once or twice, but hundreds of times.

.The question is not so much who brought Indic models to Southeast Asia, but rather, why did the Southeast Asians choose to adopt them?[36]

Michell, a fellow explorer of the ancient universe, points out:

The existence of similar or identical features in the cosmologies, myths, names, ceremonies, artifacts and even units of measure of such widely separated countries as China, Egypt, Britain and America implies that their cultures were derived from a common source, from some greater tradition of which they each preserved certain relics. An academic fad of the last century was to try to locate that source in India, Babylon or some other matrix, Egypt being a popular favourite. It has, however, often been observed that the Great Pyramid is not apparently of native Egyptian construction. Like the earliest and most perfect temples of Mexico it relates to world geography in a way which indicates that it belonged to some universal system in the forgotten past. Ever and again, studies of ancient civilizations trace them back from their declines to their high origins—beyond which the trail ends, with no trace of any previous period of cultural development. The great riddle in the quest for the origin of human culture is that civilizations appear suddenly, at their peak, as if ready-made.[37]

Nevertheless, most of the kingdoms founded in “Farther India” soon adopted the Sivaite conception of royalty based on Brahman-Kshatriya pairing, (upper-class merged with lower-class through Siva worship), and expressed in the cult of the royal linga.

.just as in classical times the Greek colonists carried with them the fire from the sacred hearth of the city as a token of their filial relation to the land they left in search of new abodes, so also the Hindu colonists carried a cult with them, the cult of Saivism in which Siva played the role of the guardian of the state, thanks to the kind offices of his chief devotee.[38]

However, by abolishing caste barriers and exaggerated concern for racial purity, the gradual entry of Buddhism removed the inhibitions of pollution by contact with barbarians and permitted the voyagers greater freedom to mingle with the natives. From literature, it is learned that these “merchants of the sea” already had a particular devotion to the Buddha Dipankara, ‘Calmer of the Waters.’

Having proposed that the Javanese were considerably more civilized than they have previously been credited, and that Hinduism or Veda-ism, along with the almost simultaneous entry of Theravada or Hinayana and Mahayana Buddhism, did not fall upon an empty soil; evidently it is to

the extent that Javanism—an already existent ethnic culture—accepted and transformed any and all foreign influence. (Here we are reminded of the native Shintoism of Japan, also 'tolerating' the entry of Buddhism and finally 'protecting' it!) This Javanism, or mysticism as it is (inappropriately?) translated, still is evident today and accounts for an all-pervasive and enthusiastic participation in traditional and cultural activities—particularly in the area of Central Java.

The most common form of Javanism is probably portrayed by the frequent performances of shadow puppet theater (wayang kulit)—the ethnic "communication-information system" based on the Hindu Ramayana and Mahabharata epics—used to educate, entertain and "protect" (selamat) the population since the 10th or 11th century. The shadow puppet performance is also an ancient rite to maintain contact between the living and the ancestors or "gods," (the souls of the departed supposedly have the shape of shadows or wayang ; kulit means leather.)

The literary heritage from ancient India is even more apparent than the religious heritage. Throughout the entire Indian period, the Ramayana and the Mahabharata, the Harivamsa and the Puranas were the principal, if not the only, sources of inspiration for local literature. In all of the Indianized mainland, in Malaysia, and on Java, this epic and legendary literature, to which was added the Buddhist folklore of the Jatakas, still makes up the substance of the classical theater, dances, etc.[39]

These myths, however, have become "Indonesianized" to the point that they seem to neglect giving India her fair share of credit. The Balinese and Javanese now consider themselves descendants of these heroes, after having attributed their own peculiarities and characteristics, so that some characters are unrecognizable to the originals.

After many years of debate, the distinguished scholars of old never quite have been able to decide if the Old Javanese Ramayana was indeed intended to transcribe the Indian version or if it were an independent adaptation.[40]

The punakawan or 'Four Friends' as example: grotesque but beloved clowns of whom "King" Semar claims superiority over "foreign gods," namely the Lord Shiva and Lord Buddha. Other such examples of India being relocated, so to speak, are clearly discerned: Mahameru or the Center of the Universe—a mountain claimed to have been transported from India to Java by the gods in order to assure stability to the Island—broke into pieces on the way; the largest part finding its way to East Java where it stands today by the name of Mt. Sumeru. Facts such as these

must have been what caused Rabindranath Tagore to exclaim, during his visit to Indonesia in 1927:

"I see India everywhere but I do not recognize it!"

The flexibility of Indonesian culture is further witnessed by noticing how the Megalithic Period custom of building terraced pyramids for ancestor worship was eventually altered by accepting the Indian-style of architecture—adapting it to the Indonesian pattern of enrichment through assimilation. The Indonesian word for temple: chandi (pronounced chandi) actually means monument for the souls. These temples were built not only for the purpose of housing a particular deity but also for serving as burial place for a king who was worshipped by a statue in the likeness of a particular deity, erected above his ashes. This was in contrast to the original Hindu or Buddhist custom. The reverse situation, however, is found in the Buddhist stupa or chaitya of Borobudur where according to custom would be found relics etc. This stupendous structure consists of ten stages which are in fact similar in shape to the primitive terraced pyramids and which may well have been meant as burial monument for ten Sailendra kings!

Coedes explains this "Indianization" as follows:

Indian-style kingdoms were formed by assembling many local groups—each possessing its guardian genie or god of the soil—under the authority of a single Indian or Indianized-native chief. Often this organization was accompanied by the establishment, on a natural or artificial mountain, of a cult of an Indian divinity intimately associated with the royal person and symbolizing the unity of the kingdoms. This custom, associated with the original foundation of a kingdom or royal dynasty, is witnessed in all the Indian kingdoms of the Indochinese Peninsula. It reconciled the native cult of spirits on the heights with the Indian concept of royalty, and gave the population, assembled under one sovereign, a sort of national god, intimately associated with the monarchy. We have here a typical example of how India, in spreading her civilization to the Indochinese Peninsula, knew how to make foreign beliefs and cults her own and assimilate them—an example that illustrates the relative parts played by Indian and native elements in the formation of the ancient Indochinese civilizations and the manner in which these two elements interacted.[41]

Regarding Farther India's effect on the world, he continues:

Although Farther India was the theater of revolutionary changes, these changes had no notable effects on the history of the world, and, except in the realm of the arts, the area did not enrich the

intellectual patrimony of humanity with any masterpieces. It is because of this purely receptive character that Farther India was so long ignored. It has not entered history except to the extent that it has been civilized by India. Without India, its past would be almost unknown; we would scarcely know more about it than we know about the origins of New Guinea or Australia. Even though countries whose history is outlined in this work (i.e. The Indianized States of Southeast Asia) owe everything from their titles of nobility to their privilege of possessing a history to India, it would be unjust to pass silently over what Farther India contributed indirectly in exchange. First of all, the region gave the Indians the feeling of having been, in the noblest sense of the term, a great colonizing people, in spite of all the ritual obstacles and racial prejudices that would seem to have prohibited them from playing such a role…

Except on the island of Bali and among some Cham groups, the Indian cults in their old form—Sivaism, Vishnuism, the Theravada Buddhism that used the Sanskrit language and Mahayana Buddhism have disappeared, but not without leaving traces. In Bangkok still today can be found Brahmans officiating at Buddhist ceremonies! In the 12th and 13th centuries the common people received a new contribution from India in the form of Singhalese Buddhism…

The mildness and tolerance of Islam in Java are often attributed to the character of the Javanese population. But Javanese peoples are not fundamentally different in origin from the other Indonesian peoples, the Bataks of Sumatra, the Dayaks of Borneo, and the mountain people of the Indochinese cordillera, none of whom are known for the gentleness of their ways. So we may ask ourselves if the particular aspect assumed by Islam in Java was not due rather to the influence that Indian religions exercised over the character of the inhabitants of the island for more than ten centuries.[42]

Coedes continues:

The influence of Indian law has been no less profound. The dharmasastras, and especially the most famous of them known as the 'Laws of Manu' have formed the framework for the ordering of local customs of the Indianized countries in somewhat the same fashion that Latin law served the barbarian societies that were constructed on the ruins of the Roman Empire.[43]

Although Indian elements may have dominated in the beginning, never-

theless after an interval of some 100 to 200 years, the Indonesian element came back to the foreground.

From end of 15th century it seems that the Indian cults, already contaminated by native rites, withdrew before the advance of Islam. They withdrew to the mountains, which were generally the ancient places of the pre-Indian Indonesian cults. There are records of the building of religious edifices connected with Indian cults on the Penangunung…, on the Willis…, on the Merbabu…, and on the Lawu… The last positive evidence of Hinduism in Java dates from 1513-15, not long after the seizure of Malacca by the Portuguese.[44]

Possibly, the Pajajaran—located in the hills of Bogor—were Saivists and were forced inland in the 15th century due to the growth of the Muslim in the coastal states and therefore may be the forebears of the mysterious Badui tribe.in the country south of Rangkasbitung.[45] Not much seems to be known at present about this withdrawn ethnic minority which live in primitive purity, reminiscent maybe of the Amish Communities in Pennsylvania, refusing modern agricultural implements and methods, not accepting money, etc. The dwellers of the “inner circle” wear only the color blue—thereby earning the name Blue Badui—relaying information to the outside zone by way of messengers living in the ‘outer circle,’ serving as a buffer zone. There are many rumors about the spiritual power of these people; apparently their religion and language are unique, but due to their lack of accessibility it is as yet impossible to ascertain whether or not they might be—as were the Tibetans—originators of a highly developed spiritual tradition.

According to Coedes again, this analogy might seem more appropriate in the case of Bali:

Indian culture took refuge in certain districts of the east, and especially on Bali. Thus, this island became, and to the present has remained, an intellectual center preserving the essentials of Indo-Javanese literature and religion which Islam rapidly caused to disappear in Java. Bali played the same role of preserver for Java as Tibet did for Buddhist India.[46]

So, with this introduction of historical fact, let us now try to delve into the historical situation in greater depth. At this point, the enormity of the task of accurately conveying the state of Indonesian history must surely become apparent: lack of evidence of any form or reliable written history puzzles the scholar as does the lack of substantial remains plague the researcher, added to the dilemma of the more-often-than-not discrepancy between inscriptions, Chinese chronicles and Indonesian babad or “his-

torical poems.”

CHAPTER II—SRIVIJAYA

To summarize the general historical situation of Buddhism in Southeast Asia during the époque of Srivijaya, we again borrow from Coédes:

The birth and rapid expansion of the Sumatran kingdom of Srivijaya (Palembang) at the end of the seventh century, an indirect consequence of the dismemberment of Funan, marks the beginning of a new era. In Cambodia, during the whole of the eighth century there was virtual anarchy, and the country was divided into upper and lower regions;.. .In central Java during the second half of the eighth century a Buddhist dynasty abruptly succeeded a Sivaite sovereign.This new dynasty revived the imperial title "King of the Mountain: (Sailendra), covered the country with great Buddhist monuments (i.e. Borobudur), and seems to have exercised a sort of hegemony in the Southern seas that extended even to Cambodia. At the same time, a series of maritime raids, conducted from the Sunda Islands, ravaged the coasts of the Indochinese Peninsula from north to south.This agitate period, which followed the accession of the T'ang emperors in China and coincided with the apogeé of the Buddhist dynasty of Java, also saw the expansion of Mahayana Buddhism in Farther India under the influence of the Indian Pala Dynasty and the university of Nalanda in Bengal. In the ninth century, the power of the Buddhist Sailendras in Java progressively declined. This decline facilitated the revival of the Khmer kingdom in 802, its liberation from Javanese suzerainity, and the foundation of the Angkorian royal house, which was to be one of the dominant powers of Farther India for four centuries. The decline of the Buddhist dynasty of Java was accompanied by a Sivaite renaissance in the center of the island, a renaissance that had its origin in the east, to which the princes of the former Sivaite dynasty had retired.[47] The Sailendras did not disappear, however; they established a new center of power in Sumatra at Srivijaya, which they had governed in the middle of the ninth century as a dependency, and their power there was to last for many centuries.

At the end of the ninth century and during the tenth, Angkorian civilization flowered, the center of the Cham kingdom was reestablished in the Quang-nam region by the Indrapura dynasty, and the maritime power of Srivijaya was built up as a result of its complete mastery of the straits.These developments coincided

with the weakening of the authority of China toward the end of the T'ang and during the Five Dynasties. Near the end of the tenth century, China, restored by the accession of the Sung, was once more in a position to interfere in the southern seas and it played a part in the quarrels between the Sailendras of Sumatra in the east of the island.

Airlangga[48] drew Java out of the anarchy into which the aggressive policy of Srivijaya had plunged it, enlarged the territory of his reconquered states, and took advantage of the temporary weakness of Srivijaya following a Chola raid around 1025 to confine his old rival to Sumatra and force it to accede to an alliance. Just at the time that these disappeared from the scene, the Mon civilization was brought back into Burma including its Theravada Buddhism, from where it radiated over the Indochinese Peninsula. And at the end of the 12th century, Cambodia reached a second peak under the Buddhist king Jayavarman VII, the great builder of temples; it annexed Champa for about 20 years, and then began to decline. The Javanese kingdom of Majapahit (1292) exerted a pressure on the Sumatran kingdom that ultimately disintegrated along with

Indian culture as such. At this same time, Singhalese Buddhism, introduced from Burma to Siam, made rapid progress in the riverine lands of the Manam and the Mekong. But its elder relative, Hinduism—all-powerful with its qualities of patience and tolerance towards beings and philosophies—found a last refuge at the court of the succession of Jayavarman VII, in 1327, where a Sanskrit inscription (the last one found in Cambodia) reveals a country where Singhalese Buddhism must already have made very great progress completely impregnated with Sivaite mysticism. Even today, the Bako or court Brahmans, still officiate in the royal ceremonies of modern Cambodia.[49]

Regarding the controversy concerning the exact name and location of the famous Srivijaya (Sriwijaya in Indonesian) or Suvarnadvipa (Land of Gold)—also "Empire of the Maharaja," Zabag, Shih-li-fo-shih, San-fo-Ch'i—a rich and powerful state.

The territory under its rule had shifting boundaries, but between the eighth and 12th centuries extended temporarily at least, not only over Minangkabau and Batak districts of Sumatra, but also went far beyond the island to reach Cambodia, Siam and Ceylon, to cover the greater part of Java and the coastal districts of Borneo, and thence to stretch out through Banjermasin and Brunei to the Philippines.

The capital of the state of Sri-vijaya…presumably the same as our Vijaynegara of Suvarnadvipa—is usually located by the modern scholars near the modern Palembang of Sumatra: it was the most important port of Sumatra as well as the old name of the capital city in Sumatra.Four inscriptions found in old Malay language prove incontestably that Sri-vijaya was already a powerful kingdom before 683 A.D that the king of Sri-vijaya was as well as the rulers of neighbouring states favoured Buddhism, and that

Sri-vijaya was a centre of Buddhist learning in the island of the Southern Sea.[50]

From 1079 Jambi (San-fo-ch'i) and Muara Jambi, was where the overlord of the Southeastern Sumatra resided. All we know from Chinese sources, however, is that Palembang the seat of the Malay overlords until the second half of the 11th century continued to be on the pilgrim route between China and India in early Sung times Indeed, thereafter, "Sriwijaya" may not be the appropriate name of the overlord's center; epigraphic references to "Sriwijaya" cease with the Cola inscription of 1030-1031, while Yuan sources (1260-1368) abandon the name "San'fo'chi" in favour of Malayu[51] and "Palembang."[52]

Concerning the Srivijaya controversy, UNESCO states::

J.L. Moens, for example, suggested that Sriwijaya was at first located on the Malay peninsula, near Kelantan. The capital was then moved to Muara Takus, in Sumatra. He arrived at this theory because he accepted the statement in the T'ang annals that in the city of Sriwijaya a man cast no shadow at noon. Roland Braddell suggested that Sriwijaya was situated on the west coast of Kalimantan (Borneo) in the region of Sabak, as Arab authors called the king of Sriwijaya also the king of Zabag. Other scholars seek Sriwijaya in southern Thailand, as many ruins as well as sculptures, usually called statues, in Sriwijaya style have been found there. The actual location of Sriwijaya is therefore not certain. There is a tendency to believe that its capital was moved several times, as was the case with the ancient capitals of Javanese kingdoms.This is not so incredible when we consider the fact that the strength of Sriwijaya was economic as well as political.[53]

One cause of weakness, however, was the harshness of its commercial policy which gave rise to rivalry and conflicts.The location of the capital at a strategic point near the sea was therefore necessary. Srivijaya-Kataha or Sribuza—Kalah attained power and duration due to the simultaneous pos-

session of maritime roues of both the straits and the land routes of the peninsula and by being absolute master of the traffic between the pressure of its two flanks of Siam and Java—Siam wrested from it her continental possessions, Java, her island possessions and mastery of the straits.

Edrisi, almost sounding as if he were employed by the Bureau of Indonesian Tourism, wrote in 1154:

It is said that when the state of affairs of China became troubled by rebellions and when tyranny and confusion became excessive in India, the inhabitants of China transferred their trade to Zabag and the other islands dependent on it, entered into relations with it, and familiarized themselves with its inhabitants because of their justice, the goodness of their conduct, the pleasantness of their customs, and their facility in business. It is because of this that this island is so heavily populated and so often frequented by foreigners.[54]

We know that in the seventh century Srivijaya also had aroused the admiration of the Chinese pilgrim I-tsing (671 A.D.) who left Canton for Fo-shih. In this walled city he learned Sanskrit grammar for six months and from there sailed for Malayu where he remained two months. After ten years in India, he returned again to Indonesia in 685 where he translated Buddhist manuscripts at Srivijaya. In 689 he sailed to Canton and returned again with four assistants to Srivijaya where he stayed until 695, producing two books.

If a Chinese priest wishes to go to the west [India] in order to hear [lectures] and read [the original] he had better stay here one or two years and practise the proper rules and then proceed to Central India.[55]

…Nalanda was the destination of the great Chinese Buddhist travellers such as Hsuan Tsang and I Tsing, where they gathered and studied the texts that were to transform Chinese, Korean and Japanese society. Other monks from Nalanda translated Buddhist texts into Tibetan and founded the first Himalayan monasteries. During the same period, a Javanese king of the Sailendra dynasty, builders of Borobudur, endowed a monastery at Nalanda with the assistance of the Gupta ruler. An inscription from Nalanda recording this collaboration expresses the nature of the world-view that transcended political and geographical frontiers. "We being requested by the illustrious Maharaja Balaputradeva, the king of Suvarnadvipa, through a messenger, have caused to be built a monastery at Nalanda. In this religious undertaking Balavarman, the illustrious ruler of the Vyaghratati-mandala, acted as a messen-

ger of the illustrious (Emperor) Devapaladeva…"[56]

Balaputra became king of Srivijaya after he had left Java (ninth century). He soon established good relations with Devapaladeva, the king of the Pala dynasty in northeastern India. The Pala king also donated five villages circa 860 AD. for the maintenance of this vihara, Srivijayasrama. Balaputra is mentioned as the grandson of the Sailendra king of Yavabhumi and the son of Tara, daughter of the Soma king who was married to Samaragravira. (This name corresponds to uttungga meaning the same as agravira or summit and seems to refer to the meaning of Sailendra or Mountain Lord.)

A charter found in Negaptam in South India, in which the king of a double kingdom Kataha Srivijaya is mentioned, it is said that he presented the revenue of a village to the Culamanivarma vihara, the Buddhist sanctuary founded by his father Culamanivarmadeva, which was of course by courtesy

of his host, the Chola king. In 1089-1090 another charter was issued by the then ruling Chola king confirming the charter of 1005. Thus, the kings of Srivijaya kept their special territory in Negaptam, which was a religious Buddhist center visited by pilgrims from Srivijaya, as in Nalanda, Bihar where the King Balaputra had already founded a hospice.

"Pursuing our question [why did Southeast Asians choose to adopt certain Indic concepts] we may ask in this particular instance why a ruler of faraway Java should take such an interest in the welfare of an Indian monastic university.[57] In one sense, the text provides the answer: as an act of Buddhist piety. But this act was carried out several thousand miles from the Javanese king's domains and what we might presume to be his usual sphere of influence. However, the inscription is not the only archaeological evidence of Javanese interest in Nalanda. The Director of the Nalanda archaeological excavations notes that many small bronze Boddhisattva images recovered from Nalanda bore a stroking resemblance to Javanese bronzes. Investigating this similarity, he found what amounted to proof of a relationship.[58] Here is impressive physical evidence of a direct cultural contact between Southeast Asian society and one of the centers of Indian thought. With this evidence, we can frame a more specific question: What attracted the Southeast Asians to Nalanda, and what did they take from it?.. .Hsuan Tsang provides us with a beautiful description of Nalanda in the mid-seventh century:

"The whole establishment is surrounded by a brick wall which encloses the entire convent from without. One gate opens into the

great college, from which are separated eight other halls, standing in the middle of the Samgharama. The richly adorned towers, and the fairy-like turrets resembling pointed hilltops, are congregated together. The observatories seem to be lost in the vapours of the morning, and the upper rooms tower above the clouds.The Samgharamas of India are counted by myriads but this is the most remarkable for grandeur and height. The priests belonging to the convent or strangers residing therein always reach to the number of 10,000 who all study the Great Vehicle [Mahayana Buddhism] as well as the works of all the 18 rival sects of Buddhism and even ordinary works, such as the Vedas and other books, and the works of Magic or the Atharva-Veda; besides these they thoroughly investigate the "miscellaneous" works.[59]

We know that tantric teachings were already familiar in the Srivijayan court in the second half of the seventh century. An Old Malay inscription of 684 found in the neighborhood of Bukit Seguntang, Palembang, reveals that key words in the tantric lexicon were localized. Tantrayana had been introduced to China by Amoghavajra's teacher Vajrabodhi, who visited Srivijaya in 717 and who may have met the youthful Amoghavajra in Java not long afterwards.

Srivijaya continued to belong to the world of tantric Buddhism long after the seventh century as impressive evidence from Tibetan sources illustrates. Early in the 11th century Atisha (Atisa or Dipamkara) the tantric missionary to Tibet, studied in Srivijaya under the famous teacher, Dharma Kirti.[60]

Zoetmulder brings up the question

Le Bouddhism qui ressort de l'épigraphie du dernier quart du VlIIe si'ecle et de la première moitié du IXe est induscutablement mahayanique. Ainsi, le Centre de Java joue également un role dans l'expansion du Mahayana dans l"Asie du sud-est.[61]

.Bien que le Hinayana, et plus précisément l'école de Mulasarwastiwada, domine a cette époque, notre auteur parle également d'autres tendances. I Ching nomme, effet, les adeptes du Sammitinikaya, du Mahasangghikanikaya et du Sthawiranikaya. Par un texte plus récent, nous savons qu'un savant indien fameux a enseigné, sous Hsuan Tsang, d'abord pendant des années a Nalanda, puis a Suwarnadwipa (nom qui désigne probablement Sumatra). Ce docteur, c'est Dharmapala, disciple de l'illustre logicien Dignaga; en conséquence, il apparetenait probablement a l'école d'Asangga appeleé Yogacara. Or cela nous met en plein Mahayana. Mais a Malayu, le seul lieu

ou, selon I Ching, cette tendance ait pris pied, le Mahayana remontait-il a l'ensignement de Dharmapala? Et son influence s'est elle étendue jusqu'a Sriwijaya? Ce sont autant de questions auxquelles nos sources ne repondent pas.[62]

Regarding this subject, other than the book: Atisa and Tibet by the Indian scholar, Alaka Chattopadhyaya, it seems difficult to find any relevant material concerning this great teacher directly responsible for the Mahayana lineage solidly bonding Tibet to India…and to Farther India as well. Many Tibetan prayers begin with Gya Kar-la Ga Trin-che. showing a gratefulness to Mother India thereby including Farther India, (Republic of Indonesia) only because of Atisha's great pilgrimage to Sriwijaya. This is definitely a scholarly study which has been ignored until the present.

We now know:

Atisa received upadesa of bodhicitta from the guru of Suvarnadvipa. [i.e. Dharmakirti]. "At that time," continues Rahula, "acarya Dharmapala (Dharmakirti) of Suvarnadvipa was famous for his scholarship throughout the Buddhist world."[63]

According to S.C. Das:

[Atisa] resolved to go to acarya Dharmakirti, the High Priest of Suvarnadvipa… At this time Suvarnadvipa was the headquarters of Buddhism in the East, and its High Priest was considered the greatest scholar of his age. Dipamkara [Atisa] resided there for a period of twelve years in order to completely master the pure teachings of Buddha of which the key was possessed by the High Priest alone.[64]

According to the Tibetan text as translated by S.C. Das:

There is a country filled with precious minerals and stones called Suvarnadvipa in the neighbourhood of Jambu-dvipa. It is not included in the eight dvipas or continents mentioned in the sacred books. Lama gSer-glin-pa [Dharmakirti] was born in the royal family of that country. As soon as he was born it is said that he cried sina, sina, expressive of the name of the three Holies. Though the people of that country were all Tirthikas, they had not, owing to the prince's moral merits, the power of disobeying the king's commands. The prince once obtained a cast image of Buddha Sakya Muni in a mountain cave. On account of his paying reverence and worshipping it, the people reaped an abundant harvest and enjoyed immunity from visitation of epidemics. He caused all the people of Suvarnadvipa to imbibe faith in the religion of Buddha. Then with a view to acquire a thorough knowledge of the Dharma he obtained leave from his father to go to Jambudvipa, for

a pilgrimage to Vajrasana [Bodhgaya], the place of attaining to the state of perfect Buddhahood. At the time he arrived there the Raksasas (probably the Simhalese) had also come to reverence the Mahabodhi. There also simultaneously congregated all the learned and talented men of the Buddhist world.[65]

By his teacher's blessings he learned the Law and the sacred literature of the Buddhists. He was initiated in the secrets of attaining to the saintly path. In this manner the prince gained knowledge from the various masters, having attended to them one after another. His guru had given him the name of Dharma Kirti of Suvarnadvipa. On account of the preponderance of maitri (friendly feeling) in him, he was called Maitra. Then returning to Suvarnadvipa he converted all who had been devoted to the Tirthika religion to Buddhism. So his name Dharmakirti of Suvarnadvipa became practically significant. [see footnote # 42] His fame, being based on Dharma, also spread over Jambudvipa. Though he resided in Suvarnadvipa his name became known everywhere abroad.[66]

R.C. Majumdar states that the importance of Sri-viyaya

. deserves, however, more than a passing notice. Apart from its position as a great center of Buddhism, it merits distinction as the earliest seat of that Mahayana sect which was destined ultimately to play such a leading part in the whole of Malaysia.[67]

Chattopadhyaya continues:

We may, therefore, provisionally accept AD. 1025 as the date of the great catastrophe which befell the Sailendra empire… .Atisa, thus, left Sumatra shortly after the fall of the Sailendras. Was it because of the disturbed conditions of Sri-vijaya, which, in all probability, followed the political catastrophe?

We do not know what happened after this to acarya Dharmakirti or to the monastery of Sri-vijaya of which he was the High Priest. Sum-pa [68] tells us that he lived up to the age of 150 and that he was living in Suvarnadvipa when Atisa was appointed the High Priest of the Vikramasila monastery in India. Nevertheless, it was not unlikely for the political catastrophe to have affected

Dharmakirti The Sailendra kings were not only his patrons but moreover could have been his actual relations, because the Tibetans repeatedly assert that guru Dharmakirti was born in the royal family of Survanadvipa.[69]

Chattopadhyaya continues with a hint of hope for greater discovery;

We are left to judge the stature of Dharmakirti or Dharmapala of Suvarnadvipa as a Buddhist writer mainly from his works that are preserved in Tibetan translation in the bsTan'gyur, though of course there is nothing to presume that all his works were translated into Tibetan.[70]

In conclusion:

.[Atisa Dipamkara is considered] as one of the most outstanding representatives of the Mahayana philosophy of the 10-11th century AD. .From the works of Dipamkara it is quite clear that he acquired a great proficiency in Mahayana philosophy and logic. But where and when did he acquire this? We have already seen that it is difficult to think that Dipamkara acquired this in India; he spent about two years in India after his Buddhist ordination and there is no evidence to indicate that before his ordination he made any serious effort at studying the Buddhist canonical and classical works. He next spent twelve years in Suvarnadvipa studying under Dharmakirti. Apparently it was during this period that he became a master of the Mahayana philosophy and logic. Thus Dharmakirti, who made Dipamkara a master in the Mahayana philosophy, must have been a great scholar himself. It is no wonder that the colophon of at least two of the important philosophical works of Dipamkara, the Satya-dvaya-avatara and the Bodhicarya-avatara-bhasya, express direct inspiration to the teachings of Dharmakirti, and this as the

continuer of the tradition of the Mahayana philosophy represented by Nagarjuna, Maitreyanatha and Candrakirti.[71]

Although difficult to grasp the actual "thread" of history in Srivijaya, occasional statues and inscriptions do ascertain presence of both Theravada and particularly Mahayana Buddhism evidenced at Tapanuli (west coast of Sumatra) by a statue of Lokanatha (Lokesvara) cast in 1024, represented as standing between two Tara's (and mentioned in a Nepalese iconographic manuscript as well?.) Tangible proof of the ascendancy of Java over Sumatra is furnished by an inscription found on the upper Batang Hari river of Jambi stating that in 1286 Kritanagara of Singhasari, himself a tantric Buddhist king, sent a statue to the king of Dharmasraya in Jambi. This composite statue of Amoghapasa-Lokesvara (in whose form the father of Kertanagara had been deified in Java)—amongst whom were: Syamatara, Bhrkuti, Sudhanakumara and Hayagriva—was a copy in stone of the separate images from chandi Jago or Tumpang near Malang in east Java. And long before Kertanagara's death, there was an expedition from

Singhasari (bhumi jawa) as distinguished from bhumi Malayu , mentioned in the Majapahit panegyric of 1365: Nagarakritagama, with the intention to defeat Srivijaya with the help of the king of Dharmasraya. After the death of Kertanagara, the troops which had been to Sumatra returned to Java with two princesses—one gave birth to Adityavarman who in 1347 was in "Malayapura," where he restored a Buddhist temple (which apparently housed the Amoghapasa statue from Kertanagara).On the back of the same statue, he had an inscription engraved mentioning the Buddhist temple and a tantric ceremony. This could be connected with the huge statue of Adityavarman…(or Kertanagara?) in the shape of a Buddhist Bhairava found in Jambi, although his center of power was in the Minangkabau area where he left many inscriptions in which the term bajra prevails, indicating his preference for the Vajrayana aspect of Mahayana Buddhism.

According to Coedes again

.This inscription gives, moreover, interesting indications about the Tantric rites that were practiced in Indonesia in the 14th century, many of which are perpetuated in Bali to this day. The Buddhist of King Adityavarman, who represented himself as an incarnation of Lokesvara, like that of the kings of Majapahit, stemmed from the Kalachakra system. (refer to pg. 64)[72]

The inscriptions found in Palembang indicate that besides a center of power it was a religious place to which pilgrims came. The Kedukan Bukit inscription which mentions a Dapunta Hyang who came with 20,000 men and the small fragment with additional lines mentioning a vihara seem to suggest that a pilgrimage was made. The term siddha-yatra in the same inscription and written on small stones found at Telaga Batu, especially indicates this. The same term was used in an inscription in which the king was said to go to Java for siddhayatra. In the Prambanan inscription of AD 856. in which a battle of Balaputra and the building of a sanctuary by Rakai Pikatan are described, we again find the term siddhayatra.

The Talang Tuwo inscription of AD. 684, which mentions the founding of the park Srikshetra by Dapunta Hyang Jayanasa, may confirm this theory. For the pilgrims who had come from far

places would certainly find water and shelter in this park Also,

in other sites of Sumatra, such as Muara Takus on the Equator and Padang Lawas in North Sumatra, Buddhism was evident: moreover, it was Mahayana Buddhism with tantric tendencies, as proved by the finds of such statues as a Heruka from Biaro Bahal

II in Padang Lawas, Adityavarman of Malayu in the shape of the Buddhist Bhairava with skull-cup and knife, his inscriptions referring to Bhairava rites, and the (aforementioned) Amoghapasa statue . In the same inscription, mention is made of the partition of the realm by King Airlanga (1019-1049) who effected it with the help of the Tantric-Mahayanist priest Bharada.

The same Padang Lawas in North Sumatra must have been the place of Bhairava rites. Dancing yaksa are depicted on the walls of the staircase of Biaro Bahal I. In Pulo, another Buddhist temple in the same area, some of the figures have human bodies and animals' heads which could have been animal masks as in Tibet when tantric dances are performed....Unfortunately, no religious palm-leaf manuscripts have been preserved in Sumatra as they have been in Java and Bali.[73]

It is generally supposed that the lack of substantial remains from the glorious Srivijaya are due to the fact that all buildings and edifices were built in wood instead of stone.

The 13th century brings about a general decline of Indian culture with a return to ancestral tradition of the autochthonous substratum. Two other principal causes are the 1) Muslim invasions in India, which after having stimulated an exodus of intellectuals abroad and dried up for a time the source on which the Indian colonies depended to reinvigorate themselves and 2) Mongol conquests, which brought about the ruin of the old Indianized Kingdoms, since the 13th century found all of Eurasia under the banner of Mongols, although only temporarily.[74]

At the beginning of the 13th century, on the eve of its approaching breakup, Srivijaya was still a great power boasting no less than 15 vassal states—a list covering all of the Malay Peninsula south of the Bay of Bandon and all of western Indonesia! Its greatness as a center for Buddhist learning is surpassed only by Nalanda or Tibet, and if not remembered historically is nevertheless accounted for in the Buddhist religious-historical traditions, chronicled by Chinese pilgrims and Tibetan scholars.

Finally, it seems Srivijaya slowly died and was finally abandoned to Chinese pirates. But the true heirs of the commercial prosperity of Srivijaya were the Arabs, who monopolized the spice trade and made themselves the allies and protectors of the little Malay states.

SANG HYANG KAMAHAYANIKAN

The past meets the present in Indonesia's claim to an ethnic "Buddhist Bible:" the Sang Hyang Kamahayanan. Mantranaya and Sang Hyang Kamahayanikan This text comprises Indonesia's basic Mahayana religious scripture—originally Sanskrit, translated from kawi to old Javanese to Dutch and then into Indonesian—which can be linked to texts found elsewhere, i.e. Tibet and China. Speyer assumed that these treatise were not composed in Java but in India, most likely before the tenth century; however, no matching original have yet been found in India. The present official translation[75] is considered unreliable, in the sense that it too easily accords with the philosophy of the major Buddhist sects now vying for "orthodoxy." Therefore, when I asked about the possibility of an English translation, I was advised to translate the original text rather than merely translate the existing Indonesian version.

Only Unrai Wogihara—a Japanese Buddhist researcher—was able in 1915 to identify several of the verses of the original Sang Hyang

Kamahayanikan as occurring in the Chinese version of the Mahavairocanasutra, one of the most sacred texts of the Shingon sect. Further progress in the identification of the verses of the Sang Hyang Kamahayanikan was made in an article published in 1950 by Sakai Shiro in Mikkyo bunka, in which he traced the last 17 verses to a tantric text which exists both in Chinese and Tibetan translation. The Chinese version Adhyardhasatika Prajnaparamita sutra and the Tibetan version has the title Sriparamadyamantrakalpakhanda. Sakai reproduced the text of these 17 verses according to Speyer's edition, adding a Japanese translation, the text of the Tibetan version (title: dkyil-'khor-du dgod-pa'i gsan-snags-kyi mdzod, "The Treasury of the Mantras which are to be Placed in the Mandala") in the Derge edition of the Kanjur and the text of the Chinese version.

According to Sakai, the Sang Hyang Kamahayanikan may well be classified as an annuttarayoga being instruction for abhiseka,, of which four kinds are mentioned: the first of these—the Jar-Consecration or kalasabhiseka—is again sub-divided into six consecrations. Sang Hyang Kamahayanikan describes the last of these: Jar-Consecration. (According to Sakai, the aforementioned Jar Consecration, is described in texts belonging to the carya and yoga groups, but the other three only in annuttarayoga texts, and he remarks that Tibetan commentaries place this latter text in the yoga group but that it can also be considered as an anuttarayoga text because it

is one of the principal texts dealing with the idea of 'Great Bliss' (Mahasuka).

An amateur translation reads as follow:

.They followed the Mahayana, the Great Way, which for them was the way to attain the realm of Nibbana (Nibbanagara).. .that was the way in which they obtained Buddhahood at the foot of the Bodhi-tree. for when you unshakably hold fast to the doctrine of Mahayana you will certainly obtain holy Buddhahood.

Concerning Buddhahood:

After that, the mind has become pure, clear, unveiled, as during the dry season when it is midday. Such a nature is called Buddhahood, it is the jewel that fills everything.As soon as the liberation will be realized, you will obtain the twofold virtue, namely the virtue of knowledge, the virtue of good actions and the adoration of all worlds.

Zoetmulder, the "high priest" of Javanology, has this to say

Pour connaitre le bouddhisme des trois premiers siècles de la periode javanais orientale, nous devons nous contenter de deux textes, le Sang Hyang Kamahayanam Mantranaya, et le Sang Hyang Kamahanikan, en quoi il faut voir des parallèles bouddiques aux textes siwaiques,…tant par la forme que par le fond. Le premier, en 40 slokas avec leurs paraprases en vieux-javanais, traite de l'enseignement destiné aux moines qui reçoivent l'initiation "pour suivre le chemin menant à la sainte qualité de Bouddha." Le second explique, sous une forme qui doit moins au sanscrit et se présente comme une serie de conseils, comment l'on peut avoir part à la délivrance. Contrairement au Mahayana ancien, l'adepte ne prononce pas le voeu de bodhisattawa, par lequel on espère devinir un Bouddha aprés de nombreuses incarnation; loin de là, il tente, par le yoga et l'obéissance à son maitre, d'obtenir la qualité de Bouddha (en vieux-javanais: kahyangbuddhan) dès à présent. Dans l'invocation du premier texte, il est dit, d'une part, que l'initié, par le pacte (samaya) que constitute son initiation se trouve sur le chemin de la déliverance en tant que Bouddha, d'autre part, l'inition elle-meme est présentée comme une prise de possession de cette qualité ("la délivrance est en ta propre main"), car l'adepte est desormais une incarnation du Bouddha (awak hyang buddha), et c'est à lui de réalizer cela en s'exerçant à cette doctrine secrète. En outre, nous trouvons la une idée charactéristique du Mahayana: la doctrine est en meme

temps la réalité supreme.[76]

Regarding any possible relationship between Srivijaya and the Sang Hyang Kamahayanikan , we quote De Jong:

It is obvious that there are two recensions of the Sanskrit text of the Mahavairocanasutra. The first is the text translated into Chinese by Subhakara and transliterated by I-hsing. According to Chinese tradition the manuscript translated by Subhakara was obtained in India by Wu-hsing, who died in North India just as he was about to return to China. The manuscripts which he collected were brought to the Chinese capital and placed in the Hua-yen Temple.[77]

Further, there ensures a scholarly debate on whether or not two different manuscripts were used by Subhakara and I-hsing. De Jong reminds us however:

One must not forget the fact that the texts were orally translated and explained. Under these circumstances slight variations in the text of mantras in Subhakara's translations and I-hsing's commentary are no matter for surprise. In the absence of more conclusive evidence there seems to be no valid reason to doubt the tradition that the Sanskrit manuscript translated by Subhakara and commented upon by I-hsing was the one obtained by Wu-hsing. This is not without importance for the history of Tantrism in Indonesia because Wu-hsing had been in Srivijaya and Malayu, as we know from his biography by I-ching. The date of his day there is not known. I-ching saw Wu-hsing for the last time in Nalanda in 685. Wu-hsing was then 56 years old. He must have been in Srivijaya some time between 650 and 680. His biography does not tell us whether Wu-hsing collected manuscripts in Srivijaya, but this is not impossible.

The second recension of the Sanskrit text is represented by the Tibetan translation and the Sang Hyang Kamahayanikan. The Tibetan translation was made in the beginning of the ninth century. Nothing is known about the origin of the manuscript used. It may of course have been written long before the ninth century, because the work of translating texts began in Tibet only in the second half of the eighth century. Wu-hsing's manuscript probably dates from the second half of the seventh century. The manuscript used in Tibet may have been written in the eighth century.[78]

And De Jong ends his very informative article with this Addendum:

In 1966 Matsunaga Yukei published an article on Sanskrit fragments of the Mahavairocanasutra in which he compared the

Sanskrit text of the verses, quoted in the Sang Hyang Kamahayanikan, with the Chinese and Tibetan versions: Dainichikyo no bonbun danpen ni tsuite (Sanskrit fragments of the Mahavairocanasutra), Indogaku bukkyogaku kenkyu, XIV (1966) m pp. 858 (139)—{856/859?} (141).[79]

Since, to the best of my knowledge, this intriguing and mysterious text is not yet available in an authentic English translation.should the reading of this information presented stimulate some interest to research, this author at least will feel that efforts have not been spent in vain.

CHAPTER III—MAJAPAHIT

Let us take a few steps backwards, at this point, and look over our shoulder. We have seen the rise of the Sailendras, the Lords of the Mountain—of dubious origin since the name itself and the dynasty it represents is still at this moment shrouded in mystery and remains a controversial subject among the scholars of Indonesia, although an Indonesian epigraphist, Boechari, deciphered an inscription in Old Malay found in Central Java in which the name Selendra is preceded by the Indonesian title Dapunta. Although the Sailendras appear in Central Java during the Hindu era, they grew famous as the builders of Borobudur as well as developing their branch in Sumatra into the Empire of Buddhist Srivijaya. On the other hand, to celebrate the brief victory of Old Mataram[80] with the Hindu Sanjaya in control again in Central Java, Rakai Pikatan built a temple in 856 A.D.—very probably chandi Prambanan (Brama—nan?). These two Buddhist and Hindu architectural remains are the now sought-out places of tourism in the vicinity of Yogyakarta, Central Java.

We have noticed that the influx of Hinduism was coupled with the nearly-simultaneous rise of Buddhism. Inscriptions that mention the three religious sects of Saiva (Sivaites), Sogata (Buddhists), and Rishi (ascetics) or, on the other hand, of Sogata, Mahesvara and Mahabrahmana, prove the co-existence, the symbiosis of Buddhist and Sivaite Hinduism in Java.[81]

It may be said of Javanese Buddhism, that it had a wider acceptance than Hinduism between the fifth and tenth centuries A.D., but after that time Hinduism was re-instated as the official religion. As in India and Nepal, so in Java, Buddhism and Hinduism continued to live side by side, undisturbed by persecution or any sense of rivalry.[82]

Thus, clearly discernible is that Indonesia—subjected to the simultaneous influences of both Buddhism (Theravada) from Ceylon and (Mahayana) from South India and Southeast Asia, as well as Hinduism—ultimately created its own “taste” resulting in what is now described as Siwa—Buddha . The best example of this “taste” is provided by the Sanskrit epic poem by Mpu Tantular: Kunjarakarna. Here are some excerpts:

To attain this release [i.e. the Self-Realization of the Hindus or Enlightenment of the Buddhists] all impurity must be wiped away by the jnana wisesa (eminent knowledge) [83] by which man realizes that he is an embodiment of god, nay, is god himself. It is extremely difficult to attain this knowledge (without instruction).

If one decides to strive after it by becoming a wiku,84 one should be careful not to make any distinction between the values of the three ways, namely that of Buddhists, the Siwaites and the rsis. (At this state of the instruction Wairocana tells them to come and sit closer to him because he is to reveal a great secret.) If the wikus on earth do not attain liberation in spite of their efforts, it is because every sect considers its own god higher than that of the others, the Buddhist worshipping the five Buddhas, the rsis the five Kusikas, the Siwaites their five Siwa manifestations. After identifying the five Jinas (Wairocana, Aksobhya, Ratnasambhawa, Amitabha, and Amoghasiddhi), one by one and in that order, with the corresponding figures of the five Kusikas (Patanjala, Mahakusika, Garga, Metri, Kurusya) and of the five Siwaite deities (Siwa, Iswara, Brahma, Mahadewa, Wisnu), he concluded with the solemn statement: "I, Wairocana, Buddha and Siwa in visible form, am the teacher of the entire universe, and am therefore known everywhere by the name of Bhatara Guru pervading all the worlds, the highest deity.[85]

Bhatara (avatar?) Guru—the Supreme Teacher—for both the Balinese as well as Javanese portraying either Lord Shiva or Lord Buddha, as the case may be—is particularly remembered by wayang kulit. GGuruism is explained by the fact that particularly in Bali, the ethnic local deities such as Sang Hyang Ekawisesa, Sang Hyang Tunggal, Sang Hyang Suksma-Eka and so on can all be nested into this venerated archetype. In Java he may be Buda Djawi or the Buddha Vishnu.. Regarding Bhatara (Guru, Santosa explains:

.the element of local genius meantime had done its work. Siwa, who became the Supreme God (parameswara) was by this time identified with the Javanese Bhatara Guru. In other words, the indigenous nucleus which was clad in Siwaitic terms had re-asserted itself and dominated its foreign trappings with the result that Bhatara Guru became Siwa for the Javanese creating a Siwa figure rather different from that known in India. By this I mean that in Bhatara Guru or the Javanese Siwa, the characteristics of both deities have merged to form a new focus of energy, more powerful than the original Bhatara Guru or the original Indian Siwa.[86]

As Javanese cultural elements and beliefs became increasingly popular, they were represented by the emergence of a new Supreme God, Sang Hyang Suksma Eka, as Bhatara Guru in turn was demoted to a lower rank. The emanations of this new Supreme God were Siwa or Guru, and Buddha who was occasionally confused with Mahadewa in a way which paved the way for the merging of Siwa-Buddha in Bali. This new concept

of Buddhism is quite distinct from that of the Vajrayana, but allows us to discern that the Buddhism of Bali is based on Guruism, blended with traces of old traditional Vajrayana rites which are almost forgotten. According to him, it was during the period of the merging of the classical Indian Siwa with the indigenous Guru of the Javanese that the Vajrayana Buddhism lost its influence and vitality. Yet at the same time a new Buddhism emerged as Bhatara Guru manifesting himself in two forms, a

Siwaitic monk and a Buddhist one. We notice that the position of the Buddha himself is that of disciple to the great god Bhatara (Guru.

However, regarding the essential religious significance of the message offered here, Santosa exclaims

I see .not the teaching of the identity of Buddha and Siwa,[87] but only an instruction to devotees to be humble and tolerant towards the adherents of other sects.[88]

This indeed is the Dharma of both Hinduism and Buddhism which is greatly responsible for the quality of "peaceful co-existence" offered by the Panca Sila philosophy ascertained by the Republic of Indonesia today which, in essence, portrays the Javanese tradition of toleransi or non-fanaticism.

Ancient Indonesia's great Mahayana Sanskrit-Kawi literature—the kakawins (epic poems) Kunjarakarna[89] and the Sutasoma—agree:

.for a Buddhist monk will fall short of his goal if he does not know the excellent path of Siwaism. It is the same with Siwaitic monk, if he does not know the highest truth of Buddhism, (then) he is weak.

Such were his words of instruction proving him to be a true incarnation of Buddha.

Regarding the origin of the Kunjarakarna,[90] we know little Some excerpts of the story follow:[91]

It is a story about the demon (yaksa) Kunjarakarna who, purified by ascetism, receives instruction from the dhyani-Buddha Wairocana, the Highest teacher of the Law, in order to achieve his release from the chain of existences. Before attaining the final liberation he is ordered by the Lord to pay a visit to Hell, where Yama, the god of death, shows him the terrible punishments which people who have lived without the Law are subjected to…[92]

Canto I, paragraph three:

—And because of my worship at the feet of the Lord Buddha, my

favored deity,

—May nothing hinder me from composing poetry and telling the tale of how he gave instruction in the Law

—As a ritual mouth-wash let it proclaim his praise and be used as a means of purifying the world

—And naturally I hope it will be efficacious in improving the condition of a mere student who has devoted himself to beauty.[93]

Interesting to note is this quote from Kunjarakarna itself:

It is hoped, however, that this publication will stimulate scholars familiar with continental Buddhist literature to pay attention to the problem of the origin of the story of Kunjarakarna. Especially Tibetan Buddhism with its wealth of Buddhist stories may be the place where the nearest parallel to the Javanese story has survived, in view of the fact that when the story turned up in Java, Buddhism had already largely disappeared from the Indian sub-continent—with the possible exception of the Pala Empire of North East India.[94]

We have already noted in Northern Buddhism, i.e., that of Tibet that the Wajrayana sect obviously compares a great deal with that of Indonesia (Java).[95]

Therefore, the conclusion leads us back to our subject matter since

.the very fact that a didactic prose story, (i.e. Kakawin), probably primarily destined to be used in religious circles, was considered worth of re-creation as a poem in the tradition of the court literature is itself proof of the interest attached to the text at a period when Buddhism probably was no longer a separate religion in Java, but had become amalgamated into syncretisic Siwa-Buddha religion of Majapahit which until the present day survives in Bali.[96]

Regarding Sutasoma:97 this kakawin, is known in Sanskrit by the name Suta Soma, Purusada Santa. The hero, Prince Sutasoma-actually an incarnation of the Boddhisattva—offers himself voluntarily as food to a demon king, Kalmasapada, manifesting as a starving lioness about to eat her cub. However, after devouring the prince, the lioness attempts suicide. God Indra appears and explains the pity of this act since then there will be no mother to care for the cub and revives Sutasoma as well, stating the wish to perfect his merciful deeds for the sake of the world. The demon-lioness in admiration then becomes disciple of Prince Sutasoma, who by steadfastly holding onto his Buddhist morality inherits the power to influence even the severest of enemies by the permeating action of his goodness and compassion towards all. In conclusion, he

offers himself to the dragon-of-time who intends to swallow the prince now-become-king; but after tasting his beneficent blood, obtains peace of mind and also becomes a disciple. The end portrays the ever-victorious compassion over violence.

One exceptional point should be mentioned which bears no resemblance to the Ramayana, Mahabharata, or other Hindu epics, this is that Prince Sutasoma never kills an enemy. This is a strong indication that the author was a learned and devout Buddhist.[98]

In his sermon, though still a Boddhisattva, the Prince explains Siwaism as well as Buddhism. In verse one this might lead to the impression that Siwaism was to Sutasoma identical with Buddhism, verse two might likewise lead to some misunderstanding, namely that Sutasoma teaches both Siwaitic as well as Buddhism, because without knowledge of both, the monks will certainly not attain bliss. The solution is perhaps that a higher level Siwaism and Buddhism are merely wanted to give his three students the free choice of observing one of the two paths to Bliss, without urging on them one or the other.[99]

(Once again beautifully illustrating the Javanese spirit of toleransi!)

.this is why the Mahayana ascetic desires very much to have the power of a magician, not because he wishes to devour human flesh, not because he wishes to satisfy himself with food and drink, (but) because his greatest concern is true knowledge, the power over death and life—this is the goal of penance, that likewise he will be regarded as Jinapati, the apotheosis of those who are "nirasreya."[100]

This passage is taken from a description of the battlefield at night, after the first day of the battle. The clear description of the Mahayana ascetic proves that he is a Hindu Tantric (Bhairawa) as well but that his goal is not to eat human flesh, but to obtain power over life and death. This goal is congruent with that of Prince Siddhartha Guatama after his encounter with the aged, the sick, the dead man and the priest. It is evident that the Mahayanist Bhairawa is in fact, still observing the main principle of Buddha's teaching! According to D. Seckel:

"Ancient Indian deities were taken over by Buddhists, who entrusted them with various functions to bring good fortune and aid in times of distress, to promote good and ward off evil, to ensure due order in the natural and moral world and above all to

protect and worship the Buddha, his doctrine and the Buddhist community the cult of gods was regarded by the earliest Buddhist as something tinged with a low form of popular religiosity. It was

not, however, on that account despised or combated."

It is clear then that Hindu deities exist in Buddhism, and that their rank is subordinated to that of the Buddhas and the Boddhisattvas. Kern however has asserted that whatever the respective ranks of the deities in the two religions, they were and are one and the same.:whether or not this fact is acceptable to either the orthodox Hindus and/or traditional Buddhists.[101]

Given that before the arrival of both Hinduism and Buddhism an ethnic hierarchy was present, the original Guru (i.e. Guruism) which allocated the name sogata to the Buddhist, it follows therefore, that the very designation sogata thereby implies a sect Guruistic in origin. Claims Santosa:

.the religions from India.may be regarded as originating from one source with a Javanese nucleus element, namely Guruism.

This explanation—denoting an ethnic Guruism—seems to have been mentioned only by S. Santosa. When I commented on this, at the time of my meeting with him, he seemed very enthusiastic and claimed that no one had yet remarked this aspect! [102] It was his patriotic zeal which originally attracted him to the field of Vajrayana as a by-product of his desire to translate Sutasoma into first of all the Indonesian language, since the motto of Indonesia (Bhinneka Tunggal Ika) was borrowed from here. Being a devout Muslim, S. Santosa's Hindu-Buddhist contribution is all the more appreciated, providing example of wong jowo [103] or "the True Javanese." I for one am extremely indebted to his dedicated service to the research of Vajrayana in Indonesia.

It is obvious that from such a situation would ensure the natural formation of a syncretic religion, necessarily understood as Siva-Buddhism. W.H. Rassers, a scholar who makes use of the principle of integration in offering an opinion of the syncretism of Siwa-Buddha religions in the Indonesian civilization, explains that since Javanese society is built on the foundation of moiety system, with a social dualism and a customary spirit of competition between these two sections; such a social structure easily gave the Javanese the opportunity to assimilate and classify the Shiva religion and all matters connected with it into one moiety and the Buddha religion plus all matters connected with it into the other moiety. Thus, these two religions (which in their land of origin sometimes contested with one another.) became integrated in Javanese culture.

However, this so-called "syncretic religion" (i.e.Siwa-Buddha of Java), points out Professor Santosa, was not meant to ever imply a religion-in-particular so much as an amalgamation of both. not as a "combination of both" but as an "acceptance of both.!" It is evident that although there may be distinct statues of Siva and Buddha located in different places yet

resembling the same king, these in no way prove that Buddhism and Siwaism had fused into a single religion. Until the end of the 14th century, Siwa and Buddha were most probably distinct from one another and it does not follow that scriptures, rituals, gods or beings are of the same quality, status, rank or stature in relation to one another. Sutasoma qualifies the equality of status claimed between Siwa and Buddha by insisting their respective equivalence is restricted to their group, race, religion or belief, according to traditions or to personal choice. Clearly, the deceased kings were not enshrined for their own benefit, but for that of their descendants—the people still living. And since these were adherents either of Siwaism or Buddhism—nevertheless still feeling the urge to worship their ancestors—the Siwaite created his image in his own way; the Buddhist in his. For instance, we can remember Hayam Wuruk was a Siwaite and Prapancha a Buddhist; and in respect to this state of things

King Wisnuwardhana allowed himself to be remembered in the likeness of a statue of Shiva in chandi Mleri (for the benefit of the Hindus!) and as Amoghapashi in chandi Jago (for the Buddhists!).

This assimilation must have begun occurring in approximately the 13th century in the kingdom of Singhasari (Singosari) in the east of Java. This blood-stained dynasty is said to be descended from "a woman's flaming womb!" Ken Dedes—if indeed one is to read this queen's character by the lines of the hard mouth and the tenseness of the beautiful-but-cold face posthumously consecrated by the famous statue of Prajnaparamita[104]—was believed to insure kingship to her husband through the occult "luminosity" of her womb. And it is her infamous suitor, Ken Arok who, according to popular legend, succeeded in obtaining this queen and at the same time fulfilling the prophecy by being crowned Rajasa Amurwabhumi in 1220—through cunning and the cold-blooded murders of not only just her husband but the very smith who fashioned his magic weapon along with his best friend as well!

Two hundred and fifty years after the founding of the kingdom of Singasari its founder has become a legend, as proved by the Ken Arok story in the Pararaton. Here he is depicted as a criminal before his accession to the throne of Singasari and is given the nickname of Arok,105 a wrestler, which seems to be related to warok meaning:a criminal. What seems to be important, is to examine the fact underlying the legend. What is probably unhistorical and unacceptable for historians, is the way the account has been presented. However, this does not include the historicity of the recorded person. These two aspects need to be separated from each other. The discussion must therefore be concentrated on

whether or not Ken Arok is of historical value, apart from the manner in which he has been presented. In other words we must discuss the problem of Ken Arok's historicity. It would be a waste of energy to check him in the available inscriptions since his name has never been recorded in any inscription.[106]

After a reign of five years,"divine origin," nevertheless failed to prevent his also being murdered in turn by his stepson, Anushapati (son of Ken Dedes by her former king-husband) Then after thus regaining the kingdom., this one also was slain by his half-brother (the son of Ken Arok by Ken Dedes)! Next, this king too was doomed and shortly afterwards was superseded by the son of Anushapati, Wisnuwardhana. It was the latter's son and successor, Kertanagara—the last king of Singhasari (1276-1292) who prior to his assassination when the palace was overrun and devastated by his enemies—perplexes us by his dual-character: either reputed as one of Indonesia's greatest rulers or humiliating history with a repertoire of amoralities.

According to the inscription, the King (Kertanagara) was consecrated on a burial ground where he sat alone, on a pile of corpses, laughing diabolically and drinking blood, while the flames of a great human sacrifice spread an unbearable stench which, to the initiate, was like the fragrance of 10,000 flowers.[107]

In contrast to:

He is said to have embraced the Tantra Subuti sect and due to his expertise in Buddhism and his blameless behaviour, accordingly comparable to that of a Jina, known as Jnyanabadreswara.[108]

Nevertheless, Zoetmulder doesn't hesitate to stipulate:

The descriptions of the death of Kertanagara, so different in the Pararaton and in the Nagarakertagama, turn out to be two versions of the same event, i.e. the fact that Kertanagara died during the performance of some tantric ceremonies he participated in, but are treated from different viewpoints.[109]

As remembered in these two main historical sources, i.e. the chronicles Nagarakertagama110 and Pararaton[111] he is indeed represented in one as a fine scholar and in the other as a drunkard.

Besides the orthodox view of the road to Power, another, heterdox tradition exists in Java, historically best exemplified in the person of the last ruler of Singhasari: King Kertanagara. In this Bhairavist (Tantric) tradition, Power is sought through a kind of Rimbaudian dérèglement systématique dés sens—drunkenness, sexual orgies, and ritual murder. But even this tradition, which still finds more or

less clandestine adherents in contemporary Indonesia, ultimately aims at the same objectives as the more orthodox tradition. For in the Bhairavist belief-system, the systematic indulgence of the sensual passions in their most extreme form was believed to exhaust these passions,[112] and therefore to allow a man's Power to be concentrated without further hindrance.[113]

More interesting information:

Krtanagra…est enterré sous le nom de Siwa-Buddha, mais aussi sous celui d' Ardhanari, soit mi-homme, mi-femme, representation du dieux accompagné de sa sakti. Pour expliquer cela, il faut se référer à cette forme de syncretism (entre l'hindouisme tantrique et le bouddhisme) qui, à cette époque, était très répandue tant en Indonesie que dans d'autres parties de l'est et du sud-est de l'Asie.[114]

Although the actual beliefs of King Kertanagara may still remain locked within legends, he is nevertheless remarkable for his ardor in having extended the authority of Java over the neighboring countries…and for his zeal for the "kalachakra sect" of Buddhism![115] His name is often mentioned in connection with the word kalachakra—presently understood in Indonesia as a particular "sect" of Buddhism and, according to the classic article of J. Moens published in 1924, is indicated as a form of tantrism practiced in Java and Sumatra belonging to the cult of Bhairawa which "with reasonable certainty can be assigned a place among the numerous sects of 'Kalacakra-tantra Buddhism.'" This form, claims an early scholar, had arrived from Bengal where it developed towards the end of the Pala dynasty, and spread to Tibet and Nepal as well as throughout the Archipelago. In Java, it reached its culmination in syncretism with the worship of Siva and Bhairava.

However, according to the Tibetans, Kalachakra is first of all a tantric deity and second, an Initiation as coming purely from the lineage of Shambala as having been handed down through the Dalai Lamas. This title: Dalai Lama itself, we must remember, was actually bestowed by the Mongols who considered themselves not only the occasional conquerors of Tibet but as faithful followers of her religion as well.

Combining data obtained from outside Indonesia with those from Indonesian sources, C.C. Berg placed Indonesian politics of these days within the larger framework of Southeast Asia, at that time threatened from the north by an invasion of the Mongol emperor, Kublai Khan—himself an ardent follower of tantrism. Berg arrived at the conclusion that in 1275 Kertanagara "promulgated a far-reaching imperialistic program, probably by the way of receiv-

ing a consecration as a Bhairawa."[116]

Could the actual entrance ofVajrayana Buddhism into Indonesia be attributed to the brief entry of the Mongols? No scholar that I am aware of mentions this positively. However, a current "Tourist Guide" to Java mentions:

Distinctions between Buddhism and Hinduism, always slender in Java, had evolved into a form of Tantric Syncretism, heavily imbued with overtones of magical and arcane practices that had originated

in Tibet and spread down towards and into the archipelago under the influence of India and of the Mongol ruler Kublai Khan.[117]

By applying itself particularly to the redemption of souls of the dead, the Siwa-Buddha religion found receptive ground in the prevailing Indonesian ancestor worship.

The Javanese religion, then is essentially manifested as ancestor worship. The ancestors—immediate ancestors, specific ancestors of a more distant past, or the creator of the universe—are considered to be the source of living power without which the person in question is unable to live. They have provided the living with a culture, a civilization, which is believed to have placed them on a higher social and spiritual level than the other peoples of the Indonesian archipelago. The ancestors are believed to continue to influence the living.[118]

Tantric terms and traditions, however, have a pattern of becoming hopelessly confused, when we are dealing with them in Java. The word Vajrayana (the Mahayana Tantra as preserved and practiced in the Tibetan tradition) is less commonly heard than the ambiguous "tantrayana" which in itself could convey any variety of meanings.

Beginning with King Krtanagara.who ruled the kingdom of Singasari with the title of SHIVA BUDDHA, all metaphysical doctrines, especially the SHIVAITE and the BUDDHISTIC due to the development of the TANTRA VADA and SHAKTI scale of observation, were united by the name of TANTRA-YANA and continued to flourish within the kingdom of MAJAPAHIT and MELAYU-MINANGKABAU which was ruled by MAHARAJADIRAJA ADITAVARMAN. Off from the beginning, within the Kingdom of MAJAPAHIT, the supervising of the metaphysical life and accommodations was executed by the agama-service:

KEDHARMAJAKSAAN exactly as it had been firstly founded by Krtanagara within the Kingdom of SINGASARA, in order to protect and to promote this TANTRA-YANA.[119]

Having become seemingly "Javanized" himself, with his restraint from jumping to easy conclusions, Zoetmulder wisely warns us:

What we are dealing with here is a particular form of tantrism in which those religions manifest themselves, very often blending into each other:. This applies to a much larger extent when we attempt to determine the actual contents of the Indonesian form of tantrism.:Now, what do we know about the existence of those rites in Indonesia? Next to nothing. For a direct and positive indication we have to rely on Nagarakertagma 43.3. There, among the religious activities by which the king Kertanagara furthered the well-being of the world, ganacakra is mentioned. But we are completely in the dark about its concrete meaning. We have an account of a very recent tantric ceremony in Tibet and read there that on the fourth day of the ceremony an oblation is offered to the terrifying deities, that oblation being called ganapuja. Now this might indicate a direction in which to seek for the answer to the question of the meaning of the ganacakra ritual, but it is a very vague indication indeed.[120]

According to C.C. Berg

Kertanagara's regnal period coincided with a period of expansion of the Mongolian empire under Kublai Khan. Before starting the conquest of South China, Kublai seems to have come to terms with the Tibetans; he embraced Tibetan Buddhism, and the Tibetans accepted him as their overlord. Since Kertanagara introduced a similar form of Buddhism in Java, we may guess that he followed Kublai's example in order to acquire the same degree of power so as to be able to protect his country against Kublai's raiders.

A very remarkable Buddhist sculpture which, according to its inscription, reached the King of Malayu from Kertanagara in 1286 is apparently understandable if interpreted as a symbolic invitation to join an alliance against Kublai on the basis of Buddhism and connubium.

This plan intended the mobilization of the forces in Southeast Asia, uniting them into an alliance under the leadership of Kertanagara himself, in particular by means of connubial relations with Champa and Malayu. However, this should not be viewed through eyes which are accustomed to the history of European alliances, undertaken mainly because of exclusively political considerations. In Europe the export of princesses was an approved method of establishing political ties through marriage. In Kertanagara's case it was in the first place an export of sakti, magi-

cal power, taking the form of an exchange of yoginis,[121] the female partners in the circle rites of the Bhairawa cult and as such bearers of saktis or magical power. In the consecration ceremony of 1275, Kertanagara had obtained the divine statue of Bhairawa and through this demoniacal incarnation had become the embodiment of demonic powers enabling him to vanquish hostile forces—of which there were so many in that kali era—and to carry out his program against those forces centered outside Indonesia.[122]

The conception as well as the continuation of Kertanagara's policy was closely linked to the rituals of the Bhairawa cult.

And when, some thirty years later, the rulers of Majapahit wanted to abandon them altogether, we notice that a complex pattern of measures was taken with the intention of neutralizing whatever dangers might result from the change of the political course. And all of them were of a religious character, because they were prescribed, not by political considerations but by sacral ones.[123]

By having refused to pay obeisance to the Great Khan, this king caused a shocking effrontery which was only set to rights by a military expedition 10,000 men who invaded Java, achieving minor victories and who were then double-crossed [124] by Kertanagara's son. However, by the time of the arrival of the Khan's forces, Kertanagara was already dead—so the Chinese troops felt that honor had been satisfied, and the new king was enthroned. The year was 1293 and Majapahit—Java's greatest dynasty—was in its beginning.

The next-in-line.King Brawijaya, bested the troops of Kublai Khan and established his kraton some 60 kilometers southwest of Surabaya in Trawulan (where today stands a museum). For 40 years Majapahit saw a segmented Java. Then, towards the end of 1320, Gajah Mada was established patih (prime minister) and vowed to unify Java. During the regency of Queen Tribhuvana and through the first 14 years of the long reign of Hayam Wuruk (1350-1389), Gajah Mada skillfully expanded and consolidated Majapahit's territories, reorganized its administrative structure and brought peace to a troubled land. This area included: Sumatra, part of Malaya through to Borneo and east to the Moluccas. Gajah Mada died in 1364; Hayam Wuruk in 1389. There was no one left to continue the brilliant Majapahit.

By the time Christopher Colombus discovered the West Indies in 1492 Majapahit was snuffed out; Islam was now firmly established.[125]

Historical facts interwoven with popular beliefs and mystical phenomenon always dominate the historical records of Java. According to Lee

Khoon Choy, the onetime Ambassador to Indonesia from Singapore:

> Mystery surrounds the birth of Gaja Mada, the greatest Prime Minister of the Majapahit Empire. The Balinese believe that he was born in Bali Agung and later moved to the Kingdom of Majapahit. The Balinese also believe that Gaja Mada had no father and no mother, but that he was found in a coconut—the reincarnation of Sanghiang Narajana or Vishnu.Gaja Mada was a Buddhist and often went to the mountains to meditate for inner strength and to contact Vishnu for spiritual guidance. In 1355, at the height of his victories, King Hayam Wuruk gave him a piece of land near Purbalingga, in East Java. This place, which was named Madakaripura by King Hayam Wuruk to honour his distinguished Prime Minister, became the spiritual retreat for Gaja Mada to meditate. According to a legend, sometime in 1364 when Gaja Mada was 60-years old, he took his wife and a group of beautiful maidens, all of them enchantingly dressed, to Madakaripura one evening. When they were there, they saw Gaja Mada vanish into thin air never to return again. He had done a moksa,127 a Javanese term to describe the mystical skill of making oneself disappear. King Hayam Wuruk went hunting high and low for him, but in vain. Since then, mystics have believed that Gaja Mada's soul and spirit can be contacted in Madakaripura. Some still go there to meditate.[126]

The renaissance of Central Java's political ascendancy began in the 16th century with the disintegration of the Majapahit kingdom. Strong maritime Muslim states arose in the north, but their heyday was brief; to the south, a new Mataram empire was being carved out. The conqueror assumed the title of susuhunan, He Who is Above All Others. In 1629 he attacked the ten year-old Dutch trading post and fortress of Batavia, and lost his only battle…though not his empire nor his reputation. In 1638 he was granted the right to the Muslim title of sultan and became known as Sultan Agung, the Great Sultan.

The Great Sultan died in 1645.

Local problems fell into the background, religious controversies, even religion itself, lost much of its interest in the face of overwhelming attraction of the new political and social ideals, and for many of the younger generation the shrine of nationalism became the only place of worship.

BALI

Meanwhile, on the religious front:

The removal of the Aksobhya-statue from Candi Jawi as a result of political mythology indicates, at the very least, that life for the Buddhist community was not a bed of roses during these years, and that Buddhism if not suppressed, was receiving no significant degree of patronage from the Sivaitic government: thus that its influence was on the wane despite the vigorous efforts of outstanding Buddhists such as Prapanca, Tantular and others. It can be said that these two authors did their utmost to propagate Buddhism in Java, but since there had been no influential Buddhist king since Kertanagara to revive its fortunes, Buddhism lost more and more ground. Nevertheless, we must bear in mind that the people still had great respect for their cultural heritage and in particular the Buddhist scriptures. In fact even in present Bali, on Saraswati-day (odalan Saraswati), all kinds of books (sastra) are taken out to be cleaned and worshipped. However, nothing may be read or written on those occasions. In general they are recited only occasionally these days, so that people's knowledge of the contents and language of these sastras is declining. Such a decline was certainly underway in the Majapahit era, and it is perhaps this which gave rise to misunderstanding which prepared the way for new conceptions.[128]

We have seen the great Hindu-Javanese dynasty of Majapahit came into power in Java about the year 1295 A.D.and was overthrown in 1478 by the Muhammadan invasion, before which the higher castes fled to Bali on the east.and where their descendants live to this day. The Tengger tribe near Mt. Bromo still consider themselves Hindu, to mention only the most well-known group; whereas in many other areas ofJava isolated individuals or small villages also proclaim solidarity by inheritance to Majapahit.(see Chapter Majapahit).

On the basis of the. record we conclude that the spread of Hindu-Javanese culture from Majapahit to several regions in the Archipelago in the fourteenth century was mainly the work of the clergy. The name of Majapahit and the influence of the Javanese culture have survived in local literature, produced in some regions in the Archipelago such as Kutei [Kalimantan], Banjar [West Java], Palembang, Minangkabau [Sumatra], Pasai [coastal region—] primarily in Bali and Lombok.Nagarakretagama. canto LXXIX/3, records that Bali followed Java in all respects. In other words, Bali was a miniature of Majapahit.[129]

Also, as stated in Nagarakretagama , canto XVI, on a fixed season the king of Majapahit sent officials and monks to the dependencies beyond Java to

collect annual tribute owed to the central government. They were prohibited to make any profit for themselves, and it was imperative to spread Siwaism or Buddhism and to fight any heresy while travelling.

It is recorded that Buddhist monks who were sent abroad to collect tributes, were prohibited from visiting regions west of Majapahit and from spreading Buddhism there under pretext that no Buddhist lived in these dominions. Its expansion was restricted

to the regions east of Majapahit primarily the islands of Bali and Lombok.[130] It is believed that the inhabitants of these two islands had formerly been converted to Buddhism by two famous monks, named Mpu Barada [131] and Mpu Katuturan.[132]

(However, a Tantric Buddhist of Surakarta explained to me his belief that the Majapahit Siwa-Budha religion, at the time of the threat of Islam, dived at the river Bengawan Solo dividing into two; towards the east it developed into what is now Balinese tantric Hinduism and towards the west, amalgamated into the present kejawen with its varieties of kepercaayans.)

Siwa-Buda, by applying itself particularly to the redemption of the souls of the dead, found receptive ground in the prevailing Indonesian ancestor worship. The old Balinese deities, the venerated gods of nature: the mountains, sea and the lakes, joined the great Hindu-Buddhist pantheon, sometimes merging with the Indian gods (as was also the case in Japan and Tibet). India's sun-god Surya, for example, became associated with Bali's sacred mountain Gunung Agung. A high ornate stone throne (an elaborated version of the megalithic ancestral seat?) always stands empty in the Balinese temple or home with the back oriented towards Gunung Agung in readiness for the sun-god when he is invoked with offerings and celebrations. And it is also on this impressive mountain where Bali's "Mother Temple" or Besakih temple stands.

.3,000 feet up on the southwest slope of sacred Gunung Agung. This great temple complex is a terraced sanctuary whose origin stretches into the pre-history of the island long before Hinduism. From about 1400, it served as a temple for ancestor veneration for the Princes of Gelgel and later for the princes of Klungkung as well. It remains today perhaps the most important temple in Bali, and it clearly links the sacred mountain, which is the focus of worship itself, [and the ancestors] [133]

The island of Bali from the eight or ninth century shows traces of Buddhism that are perhaps of Javanese or Sumatran origin but could also have been brought directly from India. The first dated

documents appear in Bali shortly before the accession of Sindok in Java (tenth century). These inscriptions reveal an Indo-Balinese society that was independent of Java, used a dialect peculiar to the island, and practiced Buddhism and Sivaism at the same time.[134]

Although it is quite possible, even likely, that not a single Indian ever visited Bali between the fifth and 15th centuries when Bali's Indic civilization was coming into being, it is even more likely that no Balinese actually visited India! However, still can be found today, northwest of the ancient kingdom of Karangasem in East Bali, a tiny village by the name of Budakling. No doubt, this name stems from the prefix 'Buddha' or 'Bodhi' attached to a word derived from the Malay Kalinga (originally an Indian dynasty) meaning 'Indian.'

Bali had formed a part of the Majapahit Kingdom, and doubtless Javanese Hinduism and Buddhism had been introduced there at an early date, but, for the study of the mudras or the respective pedandas (i.e. priests), the great influx of the late Javanese forms of the two religions, constitutes the true starting point in Balinese history.

.Uncontaminated by the Muhammadanism which overran the Island of Java, the two religions have continued to this day, one as regards their basic goal, but separate in the ritual and implements used for its attainment.[135]

Regarding the pedanda Bodha and pedanda Shiwa—the distinction between them is based more on the traditional adherence to them by certain families or on their external accessories and prayer texts rather than on substantive doctrine. In every religious ceremony of Bali, a Buddhist priest or Pedanda Boda must also officiate. This latter is also apparently bearing the title "Lord of Yogis." The Buddhist philosophy has adapted the group of five gods, calling them Pancatathagatha—the five essential walks of the Buddha—by which is divided the quintessence of the Buddha into five essential qualities, each represented by one of his manifestations. This symbolism is probably inherited from mediaeval Java. As we have seen, the controversial Kertanegara was identified with the Iswara Buddha in the centre of his kingdom of East Java in the 13th century. He had four daughters who, along with their four husbands, ruled the "four-cornered kingdom." This—according again to the Nagarakertagama chronicle—was the perfect situation of the "five-fold kingdom" (remembering one direction is always placed in the the center; thus four directions actually equals five!).In the same way that the gods of the four corners of the world are identical: Siwa-Brahma-Mahadewa (Waruna)-Wishnu are worshipped in that order—clockwise from the east when the sun rises—so their four wives form a chaturdewi or "foursome goddess,"…though neither their symbols

nor their functions are always distinguishable.

The Balinese present an astonishing example of perseverance and fierceness, as regards to preserving their culture.as has been proved in a most unfortunate way during the time of Dutch occupation by the self-imposed slaughter—of firstly the ruling classes, followed by the masses, in that order—puputan or ritualistic suicide which extinguished leaders of most of the royal lineages; as well as the Communist purges between 1948-1965 However, in spite of these great losses and the damage done by the ever-increasing influx of tourists to this "island paradise," yet the Balinese insist on rebuilding their culture and continuing their life-style with resiliency and enthusiasm in exactly the same tradition as previously…(minus the feudalistic impositions and plus the acquisition of motorcycles and television!). Regarding this remarkable propensity, Stutterheim recounts this astonishing story:

The people of the nearby village of Manukaya carry the sacred stone enshrined there on the full-moon day of the fourth month of the year to be ritually bathed in the holy waters of Tirta Mpul. The content of the stone's weathered inscription was unknown to the villagers. Upon deciphering it, Stutterheim found that it was the charter of Tirta Mpul's foundation.in the fourth month, on the day of the full moon, of the year 962 A D For a thousand years the observance of the precise day had been preserved by tradition![136]

According to Slametmuljana:

Bali proves to have preserved the Hindu-Javanese culture up to today even after the decline of Majapahit.

ART/MUSIC

Archaeological research into Bali's Hinduistic era has disclosed a gradual evolution from strictly Indian-derived sculptural forms to increasingly idiosyncratic Balinese forms. Stutterheim divided old Balinese art into three periods:

a Hindu-Balinese period, from the eight to tenth centuries

A.D "during which, owing to direct influence from

Java, or both, sculptures of decidedly Indian character were created."

an Old Balinese period, 10th to 13th centuries,".in which the Indian influences were adapted and incorporated into an art which became distinctly Balinese and inevitably more primitive in the beginning than that of

the preceding period; and

the Middle Balinese period, which flourished during the 13th and 14th centuries, forming a transition to the modern art of Bali."[137]

In what ways do the Balinese differ from the Javanese? Stutterheim answers:

The Balinese.have a strong predilection for the baroque and for redundancy. In contrast with the Javanese, [especially those of Central Java] who is bent on mysticism and relishes above all a profound discourse, the Balinese has a preference for things concrete, and is, for instance, a great lover of a hearty meal. The ideal of the Javanese is the refined knight, who bears misfortune and even injustice without flinching, but who also, in joy and triumph, is master of his emotions. He seeks the refined, even the subtle and spiritual, and his arts are marked by reserve and finesse. The Balinese, on the other hand, likes the more coarsely expressive in jest and earnest; he is lavish with gilt and bright colors; his music, though rich and melodious, is characteristically explosive; and sudden outbursts of rapid, jerky movements typify his vigorous dance-rhythms. [138]

Regarding dance, we quote from Claire Holt:

The feminine dances of the Javanese and Balinese offer even stronger contrasts. Telling examples are the serimpi of Central Java and Balinese legong. The dance of the serimpi, embellished by the unfolding, falling, and fluttering of their dance scarves, is stately and restrained. The dancer's torso remains straight even when she inclines diagonally to one side. Her spine hardly ever bends and never arches. Her tightly wrapped hips shift subtlety, almost imperceptibly; the spectator sees mainly the controlled movement of arms, the delicate play of hands and fingers, and the subtle rotations and shifts of the head. The glance of the dancer is constantly lowered, lending her performance a concentrated inwardness, or rather an almost trance-like "concentrated absence." At her fastest, in a figure called "flying," a serimpi glides tiptoe over the floor in tiny, even steps with one of her extended scarf ends fluttering at her side.

In contrast, the lithe bodies of the Balinese legong are propelled in rapid staccato rhythms. In one hand the dancer holds a palpitating fan. Her spine is strongly arched; her hips shift abruptly from side to side as does her head and wide-open eyes. Instead of the delicate

tiptoeing of the serimpi, the legong moves in a dust-raising lateral shuffle which sends her scooting in one direction and then in another. In slower, melodious passages, a legong dancer sinks and rises in place, striking her knee with the fan.[139]

By noting the differences, the Javanese and Balinese characteristics are all the more poignantly described, but Claire Holt reminds us that the artistic tradition is respected not only in Bali .

.Javanese aristocracy—kings, princes, and nobles—were lovers of the performing arts for many centuries is confirmed in the old literature. It remains true to the present day; the Central Javanese nobility remains the principal patron of the traditional arts, especially of the dance. Before the Indonesian revolution, becoming proficient in martial and dramatic dancing was part of a young princes' education and the young daughters of princes were trained as serimpi dancers.

It is not surprising that traditionally only the nobles were allowed the training of the art of bekso or court dancing. If nothing else, it served as an effective introduction into the Javanese art of balance, but that much more than mere dancing was taught is evident. The gymnastic aspect of the gagah or strongman's dance is striking in

originality and power, but only gradually is the esoteric side revealed and communicated, according to the patience and sensitivity of the beholder. Dancing is a meditation.which is an art."like drawing a batik design on the heart."

Both dances involve a rigorous and difficult technique. But in Java controlled languor, a collected inwardness, and subtlety prevail. Paradoxical as it may sound, stillness pervades the serimpi and kindred Javanese dances. A renowned dancing master once said that a good dancer while executing serimpi feels no joy or exuberance; that in its mood is none of the brilliance of the sun, but rather the radiance of the full moon half-hidden by clouds; that inside the dancer is stillness but not a void, the stillness has a core, is "full;" and that the dancer sees nothing near or far because she looks "deep." If, in Java, the dance demands a gathering of the dancer's spirit into a kind of mystic state, the Balinese dancer seems to become "magically charged." Both dancers are instruments of "other" forces. This does not mean that either the Javanese or the Balinese dancer is taught to achieve a certain kind of inner concentration. Both receive only technical training. But it is the secret of the two styles that when technique has been transcended by full mastery a certain state is achieved in the dancer and a mood evoked in the spectator. Needless to repeat, there is a

vast difference between the moods conveyed by the two styles.[140]

"Given the emphasis on kebatinan in the literature, it seemed important to ascertain what dance's relation to it could be, particularly in view of the idea of dance as being educational in the broad sense, a kind of inner training, as kebatinan is.".. .states Freeland who contrary to some scholars, actually dared to experience her research subject; Javanese dance must first of all be attempted in order to be understood.

It is clear that what in Western circles it might be good to show: emotions, passions, individuality—in Java is not. Such aspects should be tamed, or channelled, rather than unleashed upon the world of others. To understand a training which leads to this as repressive and restrictive of the individual daemon is, however, a perspective which denies the Javanese rationale.although not the most extreme "Javanism."[141]

"While dance may be viewed as not-religious and not-mystical, it is a batin art, if not a batin technique."claims Freeland.

Because the dance rhythms contain the same tempo as the heartbeat, the uninitiated can easily slip into a stupour-like trance. In my own experience when I was participating at the Yogyakarta kraton—affiliated Among Bekso, it took me at least three months merely to learn to stay awake during class.no surprise then that many tourists complain of falling asleep during performances! Every classical dance is begun by dancer kneeling with hands folded together in respectful sembahyang or prayer. This "pyramid" mudra of holding the palms together with elbows out—causing a pranic and nadic (psychic nerve) current to be stimulated—is also the namaste of the Hindu and gasho of the Japanese. It is the universal symbol for prayer or mercy and the mental and physical benefits thereof have now been scientifically proven. However, in the case of the Javanese mudra, there is the significant different aspect—that of the holding of the thumb tips on the nose. Since pranayama techniques such as am-ah are mentioned in the ancient texts (Sang Hyang Mahayanikan), might these have also been incorporated into the Javanese sembahyang. ?

"Unity in Diversity" (Bhinneka Tunggal Ika) is clearly exemplified in the language of music: the Indonesian gamelan, the typical all-percussion orchestra found throughout Southeast Asia and particularly developed in the archipelago of Nusantara.. Hearing the sound the gamelan from afar (it is usually played outside in the open)—melodiously resounding among

the silent coconut palms or mingling with the syncopation of frogs and insects in the firefly-lit rice fields—Young and Old are instantly attracted and magically compelled to attend. The gamelan is rather a music to "live by" than to "listen to;" although absorbing—since it usually plays for

hours at a stretch, sometimes all night—the restless children will run about laughing, housewives continue their gossip, girls and boys flirting and the men never interrupting their chain smoking of kretek or clove-spiced cigarettes.

Stemming from the same musical system, nevertheless again the sound of the Balinese gamelan greatly differs from the Javanese—the former being energetic and trance-inducing sounds more youthful in quality, evoking sparkles of glittering magic, is played at incredible speed and a pitch higher than the Javanese; whereas the Java gamelan has an elder quality of "deep consciousness," concentrating humor and nostalgia in a unique manner. The classic Javanese gamelan opens with a harmony reminiscent of atmospheric disturbance—a sound akin to "nature tuning-up"—like weather as it changes from fine day to approaching storm! The female singers' voices soaring like birds, while that of the males keep to the lower and safer levels, balancing the medley into a gorgeous and stable sound.

Yet, if one were to disentangle this orchestration of unified counter-punctual rhythms, the result might be disappointing: it would seem that individually, each player has the insignificant role of merely presenting an almost boring melody on his particular instrument of limited range (although musicians often take turns alternating their instruments), while the drummer (being leader) beats at the most unlikely intervals—surely a serious Western musician would think twice at spending his time in such a musically undignified manner! The larger gongs are struck at more reasonable intervals in the same manner, you might say, as a sentence is punctuated, but that job too may seem unexciting if removed from the teamwork and analyzed on its own. The flutist might seem to be perpetually tuning his instrument, rarely being awarded the opportunity to solo; only the violinist getting the chance to show off his virtuoso.on the mere two strings of his instrument (rebab).

Nevertheless, the combined "plinkerings" and "gongings" of the Indonesian gamelan orchestra ultimately do convey a most inconceivably harmonious and sophisticated melody—a music truly worthy of representing the spheres in their dance! [142] According to Lyall Watson, the prolific science writer on the role of the supernatural in nature, also author of a book about Indonesia where he mentions the cosmic relevance of each stroke of the gong:

Throughout the night and all the next day we could hear the gong crashing out again and again, making the air tremble even miles away and sending flocks of white cockatoos screaming into the sky with every stroke.

The beat ended exactly 24 hours after it began. When I asked Pak

Moudhi why, he said, “That is sufficient. We have kept the count. Each year we sound the gong exactly 69 times.”

“Why 69?”

“It is the number. It has always been so. One less would be wrong and one more unnecessary.”

The ritual existed in its own right and need not have a reason. I could see that there was no point in probing for further information.

But much later on I got some anyway. I learned that the Earth-ionosphere cavity acts as a natural resonator with a period of 1,250 seconds. This means that our planet resounds once every 20 minutes and 50 second. We live on a gigantic gong that booms out exactly 69 times every day![143]

The Javanese seem obsessed with balance and harmony. Regarding the importance of harmony in Indonesia:

Individual behaviour is guided in theory by the imperative to harmonize, and collective decisions are meant to reflect achievement of a “corporate” union of will which is supposed to be simply articulated, or brought to the surface, by the village head. Despite the degree to which these may be merely ideas, often in stark contrast with behaviour, there can be no doubt that they are widely held and invoked as ideals, even by ordinary villagers.[144]

And by dancing, one partakes in the expression of that obsession:

We begin to realize that our universe is in a sense brought into being by the participation of those involved in it. It is a dance, for participation is its organizing principle. This is the important new concept of quantum mechanics. It takes the place in our understanding of the old notion of observation, of watching without getting involved. Quantum theory says it can’t be done.[145] That spectators can sit in their rigid row as long as they like, but there will never be a performance unless at least one of them takes part. And conversely, that it needs only one participant, because that one is the essence of all people and the quintessence of the cosmos.

The dances I experienced on Nus Tarian could never be seen anywhere else. You can’t take a dream on tour. Both dance and dream are brought into being by the consciousness of a moment. They can never be repeated or successfully imitated. But you can dance and dream again. You must, if life is to continue.

Dancing is surely the most basic and relevant of all forms of expression. Nothing else can so effectively give outward form to an

inner experience. Poetry and music exist in time. Painting and architecture are a part of space. But only the dance lives at once in both space and time. In it the creator and the thing created, the artist and the expression, are one. Each participates completely in the other. There could be no better metaphor for an understanding of the mechanics of the cosmos.

We are in tune, and given the chance, we do things tunefully. We dance. Pythagoreans and medieval magicians evolved operating methods that prepared them for moments of perception. Eastern mystics and adepts of the various form of trance induction put themselves in positions in which revelations can come more easily. But no information is the exclusive property of any sect or system. There are no stores of knowledge jealously guarded by Masonic or other hermetic groups. There is only natural knowing, and no matter how you come by it, it is the same in the end. You get a glimpse of the imagination of nature. You become gloriously entangled in the web of the universe. This is our right in earth's estate. It is our inheritance.[146]

Here Paul Stange adds:

Ultimately there is conviction that God's will is actually being expressed through natural law within all events—men need only open themselves to align their awareness and actions fully with it.[147]

CHAPTER IV—BOROBUDUR

Not to mention in detail the crown-jewel of Buddhism in Indonesia, the Borobudur148 monument would be unforgivable; even more unforgivable, however, would be an erroneous mention—between these two precipices lies the path that must thereby be followed since the Borobudur has always been regarded a "mystery" and presents itself as paradox in all of its aspects. To begin with, it is spoken of as being a "mystery" or having a "secret," yet at the same time stands completely revealed and self-evident. It has reputation of being sacred and awesome; yet having been the victim of tampering countless times,[149] its "holy vibrations" may well have shifted elsewhere (as in the case of the "transmigrating holiness" previously described)-most probably to the nearby Mendut temple, an active center of Buddhism. Borobudur has been used as an example of tantric influence; yet it provides even more evidence of Hinayana influence. Having been written about at length by countless erudite scholars, many of whom may not have a very profound understanding of Buddhism, it has also been described and explained by Buddhists.who lack the mystic's sensitive insight! Indeed, there are those who do not find Borobudur attractive at all, considering it to have become like an amusement center for tourists.

Trying to obtain my own definitive experience of Borobudur, I endeavored to undertake a last "decisive" visit in 1987, hoping that subsequently I might become inspired to attempt the task of conveying any pertinent information. At that time, I was both surprised and relieved to discover that the realization of such a wish was an impossibility, Borobudur actually being an initiation—a graded and accumulative phenomenon, and as such attainable only to the degree allowed by our level of consciousness—in fact each and every visit can be a "decisive" one, as a continuing process since, revelations on ultimate truth are timeless! Taking this fact into consideration, I was able to proceed with the writing of that which I was already aware I knew nothing about!

Proceeding with a scattering of information from other sources, I first of all quote the Rev. W. Brown Morton III whom I met at the UNESCO Reconstruction Project gathering at the Saraswati restaurant, a beloved meeting place near the monument, celebrating the completion of the reconstruction.

As Charlemagne was being crowned emperor of the West in Rome in A.D. 800, people on the other side of the earth, on the East Indies island of Java, were building the stupendous Borobudur, often translated "temple on the hill." Cradled in the lush landscape of the Kedu Plain and framed by four majestic volcanoes,

Borobudur is a stepped pyramid of unmortared andesite and basalt volcanic stones, standing 403 feet square (123 meters) and 105 feet high. It rose during the Sailendra Dynasty, whose kings built it in about 80 years.[150]

Borobudur is one huge "cosmic mountain," a replica of the universe, a mandala or installation for the inspiration of meditation [151]—a place of initiation, concentration, contemplation.but has never been a place of "worship" as such. This has been the role of the Mendut temple.

Barabudur is an instrument for attaining (the goal of supreme enlightenment). In light of the lotus sutra, Barabudur has been dedicated in the first place to the dharma, whilst in the nearby though much smaller Candi Mendut, the Buddha is specifically worshipped, as is indicated by the huge size of the monolithic Buddha statue there. On Barabudur to the contrary, all 504 Buddha statues are identical in size and style; the difference in their functions is identified only by the various mudras.152

The Borobudur complex entails the two temples Mendut and Pawon, which are laid out on the same east-west line. The explanation by de Casparis that Mendut being the aspect of Sambhara marga; Pawon, the

Prayoga marga, and the Borobudur monument consisting of the three margas (paths) Dargana, Bhavana and Agaiksa marga, was inherited by the self-taught archaeologist Bpk. Soeharsono. This gentleman has dedicated his life to the restoration of Borobudur since he began working there in 1947. He is still available today with excellent explanations in excellent English! I was also fortunate to have been escorted to Borobudur in January of 1987 by the general engineer, Bpk. Ismoyo (one of the names of Semar). His explanations allowed me to understand the highly complex process of this restoration work, involving the removal of nearly every stone after having labeled each one in order to install drainage pipes and to coat the fissures with araldite. The greatest threat to the monument is seepage of water deteriorating the proportions of the monument through irregular drainage, as well as fostering living organisms causing the growth of lichen and bacteria harmful to the stones. Concrete slabs also needed to be added in order to control the uneven shifts of rock sediment. Then, where the original carvings were missing, plain blocks with only a hint of design were inserted as fill in. Another damage noticed was the discol- oration of certain carved blocks due to the sepia tint caused by a solution of ochre, lime and carbon used by van Erp for photographic purposes. The highly contrasted photographs resulting by this process were impres- sive, but to this day it has not yet been possible to remove the stain.

ARCHITECTURAL ASPECTS

As has been pointed out, Borobudur—as Rome—was not "built in one day" but in series of stages. It is not possible to ascertain which princes ordered the construction of which stages.only the fifth period of construction can be dated approximately. The previous stages are the work of the Sailendras, who were carving out a rich kingdom in the heartland of Central Java. They were of great importance since it was this dynasty

which established Mahayana Buddhism… (which thereby caused the Hindu worshippers—constructors of temples on the Dieng Plateau[153]—to move eastward?) Nevertheless, the Sailendras did not complete their erection of Borobudur but soon afterwards moved their centre of power to Srivijaya; the leadership in Central Java passing on to the first short-lived dynasty of Mataram with the reign of little-known Hindu Sanjaya. This return to Hinduism—accompanied by a renewed cultural wave from India—erected the Prambanan complex temples honoring Siva, but at the same time not impeding the progress of Buddhism which continued to flourish. By l000 A.D. Mataram was eclipsed by new kingdoms arising more than 200 kilometers away in East Java.

An approximation of the construction stages, according to Dumar^ay, is as follows:

778 A.D.	Stele found on candi Kalasan dedicating construction to Arya Tara
780	The pegging-out of the first monument; first period of construction (contemporary with reign of Vishnu)
792	Second and third periods of construction; complete reconstruction of the monument (contemporary with reign of Indra)
824	Fourth period
833	Fifth period

The temple as it is now, therefore, was not the original building, but a third construction, completely covering the first two. However, something is known about the original building because archaeologists have since uncovered the base of the first monument, under the north-west corner of the present building. It seems, nevertheless, the original figure was not used for the design of the first two periods of construction.

The first mandala used is symmetrical and the second, which was unsymmetrical, was for better or for worse inserted into the existing symmetrical structure.. A change in form and probably in meaning is not special to Borobudur. It would appear that the inscription discovered at Candi Sewu and dated 792 is an expres-

sion of a similar transformation which can be seen in the major modifications carried out on its central stupa. Even if the mandalas used are certainly different at Sewu and at Borobudur, the changes probably stem from the same religious movement. So the meaning of the monument is not only multiple in its actual physical appearance but also historical, which makes an interpretation of the architecture even more complex because what can be seen today is only an adaption of a new idea superimposed on the concrete expression of older concepts.[154]

This "original form" is explained by the following legend:

A king asked his architect what form he intended to give to the stupa he was about to construct. The divine architect Visvakarman,[155] inspired the master craftsman who filled a gold vase with water. He took some water in the hollow of his hand and then threw it hard onto the water still inside the vase, A large bubble like a crystal ball was formed. "That is how I shall do it," the architect is said to have declared."[156]

MYSTERY WITHIN A MYSTERY

Legends cannot always be confirmed however, but what is ascertained are the architect's instructions to the sculptors and workers which have been recorded in the stones themselves; 45 of these have been discovered during the time of the reconstruction as marks found on certain panels.

According to the venerable archaeologist Bpk. Soeharsono—who has probably spent more time on Borobudur than anyone else, climbing the monument over one thousand times—the remains of a monastery and dharamsala for pilgrims was discovered at the eastern end of Borobudur In this area was found pot sherds, votive lamps, vases, a stone pedestal, bronze bell and a statue of Vajrapani (now in the Prambanan museum). Also found were thousands of small earthen stupas bearing a curious inscription reading more like a curse to those who should "dare disturb or do evil to Borobudur," apparently to be used as souvenirs by the pilgrims.[157]

A forlorn but nevertheless eloquent memorial (near the V.I.P, pendopo or pagoda), now marks this location in the form of the "unfinished Buddha." placed on a humble pedestal. This unexplained statue was discovered mysteriously crammed inside the topmost chamber of the monument, posing yet another mystery to be solved.[158] I myself have been profoundly moved especially by this statue, finding in it a certain "presence" awaiting to be acknowledged. From where this heart-breaking Buddha so serenely sits can be surveyed the panoramic expanse of the

bluish mountains shimmering behind, the Borobudur monument rising majestically to the right, and with few tourists coming to this spot it is ideal for contemplation/meditation. The Javanese themselves are proud of it, insisting that it was no accident an "unfinished Buddha" was placed at the summit of Borobudur. A traditional Javanese home is always built around a ceremonial central room where an empty bed-like throne sits—as do the chair-like shrines in Bali—remaining significantly empty. As receptacles of holy presence or wahyu, they are a material reminder of the major role played by the Invisible in our lives. Although a bride and groom may temporarily be seated at this location during a wedding ceremony, no one would ever think of occupying this sacred area! For the Borobudur monument to contain an unfinished Buddha seems to a Javanese symbolic of this "emptines"[159].or was it placed there in protest; was Javanism in fact feeling stifled by the encroaching permanency of this immense "foreign" Buddhist structure? Or, as stated in the Bible, Mark 12.10:

"The stone which the builders rejected is become the head of the corner."

As Bpk. Soeharsono generously escorted me through the labyrinth of Borobudur, revealing its architectural secrets, he presented me at the same time with some new ones. He pointed out the double doors of each entrance on the four sides of each of the four directions on every level; these, beginning from a square shape and developing into circular forms, are called Nirvikala and are similar to the Chinese "spirit doors" which keep out the evil spirits. Keeping in mind the ancient (and modern!) Javanese preoccupation with the significance of numbers, he pointed out to me that four corridors having six gates total 24 and so on and on, interspersing his recitations with "black magic gossip." (but requesting that this would not be quoted!).

I will break my promise to him only in the extent of relaying the commonly-known fact that—the sensitive souls of many workers deeply stirred by having disturbed the original monument—some of the calamities which befell the more unfortunate persons involved in the restoration were held as proof of the punishment promised to those who should "dare to disturb." (This already-mentioned inscription found on site at the location obviously did not help to pacify the superstition-prone Javanese in their demotion task!). For example, one worker who had been ordered to chop down the Bodhi tree (which has since been grafted onto the now-existing Bodhi tree at the southwest corner) discovered to his horror that what in fact he was trying to cut turned out to be his own leg! An American film maker while trying to reload his camera in the dark of night was suddenly attacked by a black, hairy hand…such were the stories

which Bpk. related to me. Also subject of conversation were the visions and messages received by various clairvoyants and mystics. One who claimed being able to read the Akashaic records, “played back” to the time of the original construction period noted that the stones had been “softened by a chemical solution which made them amenable to carving.” Frequent mention is also made of the Deva of Borobudur, sometimes seen as an angel or large Being hovering above the monument, or apprehended as a ray of light emanating from the Menorah mountains (Menoro meaning tower)—a 15 kilometer-long range of mountains circling behind the monument from west to south and harboring several caves—one of which, gua Gondopuro, reputedly was used by Prince Dipenogoro for his austerities. Some say these mountains are “hollow.”

Could in fact this location be an intersection of several Ley lines (magnetic pathways)? Could there be a geophysical, magnetic explanation for the fact that today, still, this area is attracting spiritual attention.many mosques and an important study center of Islam (Pabelan) are located in the vicinity. There exist non-Buddhist ways of perceiving Borobudur as well.

Borobudur can be seen in ways other than as mapping stages of an individual journey.Paul Mus, for example, has interpreted it as being a representation of the upper stages of a cosmic mountain enclosed by the cupola of the sky. As a cosmic mountain or axis mundi it serves as a connection with the divine source of royal power, the dharma which is the basis of all Buddhas and bodhisattvas. But Borobudur also may connect a chthonous cult of “kings of the mountain” with the Adi-Buddha, the universal Buddha nature. De Casparis has argued that in Sailendra inscriptions the Sanskrit term, gotra, was used both to mean the fundamental element of Buddhahood as well as the line of the ancestors, thereby identifying the family of the Tathagata with the Sailendra ancestral line. Borobudur, from this point of view, becomes not only the temple of the Buddha Vairocana but the temple and burial place of Indra Sailendra, its builder.[160]

So far, it would appear that Borobudur is a “temple on a hill,” a mandala,161 a stupa—although no actual Buddha relics have yet been claimed—and a monument-tomb for the royal line of the “kings from the mountain,” the Sailendras.

H.G. Quartich Wales acknowledges that Borobudur symbolizes stages on the Buddhist path to supreme enlightenment and transformation as a vajrasattva (diamond being), and that it also represent a staged mountain leading to the root (mula) of the dynasty at the top; however, he finds the most striking connec-

tions between the stages toward vajrasattva perfection, and a shaman's stage by stage ascent through the skies: "Just as the Altai shaman ascends in trance through the various heavens to the presence of Bai Ulgan, now at Borobudur the Buddhist devotee might hope to attain via the various 'steps' in concentrated meditation the final deliverance of Nirvana."

While interpretations of Borobudur vary, they are not necessarily incompatible or inconsistent. Indeed, it would be surprising if this great monument did not symbolize Indian Buddhist cosmology and metaphysics within the context of the individual's journey to spiritual perfection, and, at the same time integrate these elements with a chthonous ancestral cult which may have had connections with an indigenous shamanism."[162]

So maybe there is no culture, no tradition which can really claim "ownership" of Borobudur! Evidently, it is difficult to discover the exact part of India Javanese Buddhism came from as there were many possible sources; and once established, Buddhism evolved in its own way. This is apparent in the Sang Hyang Kamahayanikan, the oldest parts of which were written in the first half of the tenth century. It is usually agreed that the Buddhism described in this text must be close to the form practised in Borobudur.

A Cambodian inscription, also from the first half of the tenth century, can possibly give further information about the religious milieu of Borobudur. This inscription is the one engraved on the door jambs of the main door leading to the central sanctuary of Bat Cum in the Angkor area. This temple was Mahayanist. Like Borobudur, it was built after the design of a yantra which remained carved in the temple. The first verse of this text, following Coedes' translation, runs

'May the Buddha give you the Bodhi by which was taught the excellent doctrine denying existence of the universal soul and enabling identification with the universal soul.[163]

Dumargay suggests that Borobudur

.is a double monument, as Mus emphasized; there is an internal monument which is a picture gallery illustrating the doctrine, showing the preaching of the Law and the messianic hope which Mahayanism brings in a general fashion for the future. Then there is the external monument, expressing the Buddhist theogony following a plan very similar to that given in the Sang Hyang Kamahayanikan.[164]

Indeed, as Bpk. Hardjanto points out, the absence of any inscriptions on Borobudur deliberately emphasizes that the construction itself serves as a

visual instruction to Buddhists! This "visual instruction," affording opportunity for endless photographing by the tourists, is similarly explained by Prof. Santosa:

Thus the whole story-collection depicted on the walls of the Borobudur may be regarded as one long story of enlightenment, with the purpose of giving the humble Buddhist adherent visual instructions in his search for perfection and bliss.[165]

Since we notice that the order of the stories of the Jatakamala is not strictly correct, we can infer that what was used was only whatever of these stories lent themselves as directly appropriate for instruction in the Buddhist religion at that particular time.

The episodes from the Lalitavistara depicted on the walls of the Borobudur constitute a problem, because they go no further than the Buddha's first sermon which started the rotation of the wheel of the Dharma—this should not be regarded as accidental. Rather, it should be understood as as carefully chosen device to synchronize the story of the life of the prince Siddhartha up to his enlightenment and Buddhahood, with the form and contents of his teachings. It is not the Paranirvana of the Buddha which was important to the architects of the Borobudur, but his life and teachings presented in the form of jatakas, awadanas and sutras—as for example the story of Sudhana which is called the story of Enlightenment and Bhadracari—because they represent the three most important themes that occur in narrative works.[166]

Besides the 120 panels representing the Lalitavistara , also used as teachings are 488 panels dedicated to the Gandawyha. The endless and useless argument of whether the message is to be understood as that of the Hinayana Nirvana or Mahayana Sunyata, as well as the question of whether or not Borobudur indicates an influence of tantra, is bound to keep the scholars entertained. Examples:

Both Mus and Moens agree, however, that there is no place for the teaching of Tantric Buddhism on Barabudur, because no representation of that doctrine is to be found there. Potts, an authority on Tantric Buddhism and Vajrayana iconography, is in agreement with this view.[167]

However, according to our Javanese translator of Vajrayana :

This is a point of no return, a great subtlety that requires most careful treatment. First it must be determined whether the ultimate goal of the Borobudur Buddhism is sunyata, and if so, how

sunyata should be understood.[168] Here, fortunately we are on firmer ground, thanks to the elaborate work of many outstanding scholars such as Krom, Stutterheim, Gonda, Bosch, Moens and others. Krom clearly says that the Borobudur is the doctrine of Sunyata epitomized in stone.[169]

He goes on to mention that it was the Hindus who first invented a circle as symbol for nil—appropriate for the Void—and suggests it as being represented by the chief dogob, namely the topmost circular terrace of arupa dhatu. This shape is repeated five times, he infers, to signify the close relationship with Vairocana and Vajrasattva.

Regarding this uppermost circular chamber, Bpk. Soeharsono reveals his version: upon the orders of Queen Wilhelmina of Holland—at the time when Van Erp first approached the crumbling Borobudur, this topmost dagob was partially destroyed (as shown in the photos on display at the Borobudur museum)—it was opened and explored in 1907. The circular floor, apparently having a lotus motif, had practically become a well since the rain had been coming in .and here, sunk up to its neck in mud, was found the unfinished Buddha! The height from the bottom of this upper dome to its summit is 9.90 meters. The walls of the inside dome are 2.40 meters high where they taper off into a stepped pyramid—much like the vaulted dome of Mendut temple—closed off by a “key stone” which in turn becomes the floor of another small, empty square-shaped chamber above.

Dumargay, according to his version:

The main central stupa contains two chambers, one above the other, both empty. At the time of the clearing of the monument in 1842 on the orders of Hartman, the Resident of Kedu, an unfinished

statue of the Buddha with the right hand extending down to earth was discovered in an excavation made by treasure hunters.

This statue was at the root of a serious dispute around 1925 between Krom and Stutterheim. In spite of all the interest in the hypothesis of the latter and the support given to him by no less a person than Van Erp, it seems unlikely that this statue came from the lower chamber of the central stupa. Krom thought that it was an unfinished statue which was rejected because it was inconsistent in some way. This is quite likely, as there are other unfinished statues scattered around the monument on which work had obviously been abandoned.

Nevertheless, were the chambers of the central stupa empty? For what reason did the thiefs, possibly at the end of the eighteenth century, decide to smash the stupa open? They may have done so as a result of a chance discovery of some precious object in

another stupa. There is some slight evidence that the treasure hunters carried off important booty in that they did not carry their investigations further.[170]

The whole bell-shaped interior, therefore, is empty…and if we wonder what may have been contained therein, the answer lies only with those who were the first to peek in! Up until this time, Borobudur has not been excavated for any remains of Sailendra progeny which might well be expected to lie within its lower portions.

INTERPRETATIONS

One of the more recent books on Borobudur, The Secret of Borobudur by Jan Boeles presents in a traditionally Buddhist manner the logical consideration of this monument being an "initiation into the Saddharma-pundarika sutra "or Lotus of the True Law—a transcendental truth as well as the description of a great miracle! Boeles states that:

The Buddhism of Barabadur as expounded in the lotus sutra is that of ekayana, the single vehicle which leads to supreme enlightenment; it is the Buddha-vehicle or buddhayana. In Chapter II of the lotus sutra, the eternal Buddha Sakyamuni explains that for those who are not yet ripe to understand Tathagata Knowledge, three vehicles have been skillfully devised by him. These vehicles are the sravakayana or hinayana, the prateyakabuddhayana and the bodhisattvayana, which will lead ultimately to the full supreme enlightenment of all creatures.[171] Therefore, the Buddha Sakyamuni explains: "There is but one vehicle, Sariputra, and that is the Buddha-vehicle."

It should be clear that Barabadur is available not only to all Buddhists, but to all creatures, although it is specifically designed to bring enlightenment to those who understand the teachings of the lotus sutra. The essence of the Buddhayana is the dharma as revealed in eternity by the Buddha Sakyamuni who has never become extinct in nirvana. The epithet of the Buddha is dharmaraja, the king of the dharma. The result of the dharmaparyaya of the true law as represented on Barabudur is a threefold miracle, i.e. the apparition of a stupa, the sahalokadhatu of all Buddhas preaching the dharma to creatures in countless other worlds in all direction of space and who become dimly visible each in his own Buddha-field for the duration of the miracle.[172]

The spectacle is visible only to the Bodhisattva, who as a result of this great miracle, suddenly realizes full supreme enlightenment, the ultimate

goal of Buddhism.

Boeles continues on to indicate clearly the similarities of the stone carvings, figures and lay-outs displayed at Borobudur to the patterns described in the Lotus Sutra.

Moens confirms the opinion of Mus that transcendental preaching resulting in great miracles (pratiharya) is the source of understanding the entire buddhology. Several vaipulya sutras, viz. saddharmapundarikasutra, lankavatarasutra, and the ganda-vyuhasutra, describe such great miracles.[173]

It has previously been supposed that Borobudur incorporated a system of the Five Jinas, panca Tathagata, or Dhyani Buddhas (although the number of the Buddha statues actually are seven!) with Vairocana as central. However, Mr. Boeles proposes that it is actually the Buddha Sakyamuni who is central since his transcendental preaching is symbolized by the vitarkamudra .174

Furthermore, in light of the lotus sutra, the position of the Buddha in vitarkamudra becomes clear. He is the eternal Buddha Sakyamulni, seated on top of Grdhrakuta Mountain in the centre of the saha-world; it is he who expounds the lotus sutra for the benefit of the Bodhisattva, and that sutra is proper to all Buddhas. With regard to the phenomena of this and the other worlds, no enlightenment can be obtained as long as the true meaning of this vitarkamudra is not understood by the pilgrim or one 'stream-entered' who seeks bodhi on Barabudur.[175]

Our contention, based on the sacred text of the lotus sutra, is that the 72 Jinas in dharmacakramudra are meant to be invisible; however, they are visible temporarily only to the initiated for the duration of the miracle of the apparition of a Stupa as expounded in Chap. XI of the lotus sutra.176

We must emphasize here that the Buddha Sakyamuni in the lotus sutra explains why the esoteric sandha-bhasya of the Tathagata is difficult to understand.

The sandha-bhasya is the secret language of a Jina or rather "intentional language with a hidden meaning."[177] We shall see that only in this aspect shall we be able to understand the function of the so-called sixth type of Buddha, sitting in dharmacakramudra position on the plateau of Barabudur.[178]

.This mudra simply means that all 72 "hidden" Buddhas from all parts of the universe are preaching the dharma to creatures.[179]

Continuing further:

Climbing still higher, the pilgrim passes the Tathagata Sakyamuni. Suddenly, with the world of form now behind him, the Bodhisattva sees before him the "world without form," the arupadhatu, or the world of "thundering silence." On this level, the eternal Buddha Sakyamuni performs a great miracle described in the mahavaipulya sutras and which miracle brings forth the sudden realization of bodhi for the Bodhisattva. The lotus sutra.is secret, transcendental; it serves only for the benefit of the Bodhisattva, and is "proper to all Buddhas."[180]

And as the Buddhist pilgrim continues his devout ascent, presumably already acquainted with the Saddharma Pundarika—where in Chap. XI the Lord Sakyamuni preaches the Dharma to the assembly of the four classes of Hearers and the Bodhisattvas.

"Then there arose a Stupa, consisting of seven precious substances, from the place of the earth opposite the Lord, the assembly being in the middle, a Stupa five hundred yoganas in height and proportionate in circumference."[181]

Next, the Lord Sakyamuni explains to the Bodhisattva Mahasattva Mahapratibhana the reason for so magnificent a stupa appearing in the world.

In this great Stupa of precious substances, Mahapratibhana, the proper body[182] of the Tathagata is contained condensed; his is the Stupa; it is he who causes this sound to go out Let my Stupa here, this Stupa of my proper bodily frame (or form); arise wherever in any Buddha-field in the ten directions of space, in all worlds, the Dharmaparyaya of the Lotus of the True Law is propounded, and let it stand in the sky above the assembled congregation when this Dharmaparyaya of the Lotus of the True Law is being preached by some Lord Buddha or another.[183]

These words of the Lotus Sutra are to become reality as the pilgrim suddenly receives the vision, in conjunction with the appearance of the main and central stupa arising suddenly before his or her eyes, on taking his first steps upon the plateau at the top of the monument of Borobudur. An this is one and the same vision experienced at the historical time of the original proclamation of the Saddharma-Pundarika by the Lord Sakyamuni, seated on top of the Mountain Vulture Peak (Grdhrakuta) in Rajgiri in India, in the middle of an assembly of 1,200 monks; from the moment that the bodhisattva hears this paryaya of the Lotus of the True Law, he/she becomes "fully ripe" to receive the Supreme Enlightenment

(Sambodhi), as advocated by Mahayana Buddhism This, then, is the unfolding of the experience as the pilgrim continues his journey:

And instantly the Lord darted from the circle of hair (urna) on his brow a ray which was no sooner darted than the Lords, the Buddhas stationed in the east in fifty hundred thousand myriads of kotis or worlds, equal to the sands of the river Ganges, became all visible, and the Buddha-field there, consisting of crystal became visible, variegated with jewel trees, decorated with strings of fine cloth, replete with many hundred thousands of Bodhisattvas, covered with canopies, decked with a network of seven precious substances and gold.[184]

Mr. Boeles summarizes:

These Buddhas, who are described in the lotus sutra as preaching the law to creatures, are here proposed to be identified with the 72 Buddhas, each of whose both hands are performing the dharma-cakramudra and who become visible inside 72 stupas on the three levels of circular stupa-terraces grouped around the main stupa. They are visible only to Bodhisattvas, to those who are ripe for bodhi and who are capable of understanding the true nature of the lotus sutra.185

Notice that according to the Saddharma Pundarika (as presented at the end of Mr. Boeles' book)[186] for the duration of this miracle the saha-world becomes transformed into "checkerboard paradise" and "network paradise".We are reminded that the harmika or pagoda covering the 72 Buddhas on the top-level terraces are of two sorts; those of the first and second terraces indeed having a network design, whereas those of the third terrace have a checkered design!

He continues to make further comparisons:

Then those Tathagatas sat down cross-legged, each on a throne at the foot of a jewel tree. May we identify the jewel trees with the pinnacles of the stupas?[187]

Surely, any observant tourist (are there any??) would be curious as to the meaning of these pagodas and their differing patterns. Previous to this connection to the Lotus Sutra, there was virtually no way of explaining the meaning of the difference in the structures of these respective pagodas of this monument. Purchasing the book directly from the author seems the best manner in which to obtain more information on this valuable book. But in closing, I once again quote Mr. Boeles

It would be difficult to find outside of Barabudur another example of such a high mental concept translated into stone.[188]

WHAT IS HIDDEN

Borobudur insists on confounding us yet again; we are deprived of viewing the representations of (a sometimes pornographic) hell, based upon the Mahayana Maha Karmawibhangga because these 160 panels of reliefs carved onto the balustrade of the hidden foot of the base of the monument are now almost completely destroyed. Very few persons have actually been able to see the originals…(although a glimpse of photos are available for a price if you make friends with the right guide!) These were first discovered by Prof. Ijzerman, who by accident found the reliefs hidden behind the stones at the foot of Borobudur. What makes it frustrating is that presently only four panels on the southeast corner of Borobudur can be seen directly; the rest having been covered. Why were they closed off in the first place? This question has caused speculation among the experts but the government Office of Conservation simply offers that the closing was done for technical reasons, the builders of the temple realizing that the foundation would not be strong enough thereby had to add on more stones. This theory is supported by the fact that some of the panels seemed unfinished, as if the sculptors had to stop their work abruptly. Some parts of the panels were even chopped off…(possibly by the original sculptors

in a fit of rage due to the sudden interruption? or due to the zeal of censurers who judged the reliefs too sadistic?)

Many of the panels depicted scenes of hell and adultery. For instance, panels 86-88 show sinners being punished and tortured, trampled to pieces by animals and being burned alive. The task of interpreting the meaning of all the panels is far from done since only 35 out of the 160 panels still have legible inscriptions in Old Javanese—but written in Sanskrit letters. Boeles makes an appeal in his book for the restoration of these Karmawibhangga reliefs which otherwise are only available as photos for clandestine viewing.

Another item which can be noted by its absence is the ornamentation above the uppermost dome or "umbrella," presently bearing only a metal spire or lightening rod. Regarding the importance of this omission, here is an excerpt from Letter to His Excellency The President of the Republic of Indonesia, written in 1983 by Bpk. Hardjanto.

Borobudur's restoration is considered officially finished but will not actually be finished before the Three Fold Umbrella (TRI CATRA), which is the Crown, is restored. Until that time Buddhists will remain cut off from their aim, symbolized by the TRI CATRA which, in the Tantra Buddha system, is for illiterates the only object of worship. It's up to Buddhist to push the government for the completion of the restoration until it is perfect.

What is the meaning of Buddhism without Nirwana, Pari-Nirwana, Maha-Pari-Nirwana as objects of worship symbolized by the Three Fold Umbrella? Do not let the coming of Maitreya be obstructed by this stupidity, metaphysically at this time or physically after his reincarnation.[189]

CHANDI MENDUT

It would be inconceivable to omit special mention of chandi Mendut which, along with the third temple, chandi Pawon, forms a triangle; if such a formation might be called the base foundation of the Borobudur complex then Mendut could certainly be considered its crown jewel! The importance of Mendut is not due solely to its architecture but to its powerful spiritual vibrations. It is from here that Waisak, the holy Buddhist festival of the three main events in the Buddha's life, i.e. birth, Enlightenment, death or Paranirvana, is celebrated every year. Devout Buddhists from all over the world come to pay homage to the Great Holiness of which the mighty Borobudur is only a small symbol! This tiny temple is built at the significant junction of the two rivers, Elo and Progo…reminiscent of the junction of the holy rivers Ganges and Yamuna in India.

And in the same proximity—at the entrance of this temple—is an active small Thai-Buddhist retreat/Vihara which is managed by an ethnic Bhante of Chinese origin, Bhikkhu Pandewaro, who is a truly inspired Bodhisattva, judging by his tireless Buddhist activities and tolerance for religious politics, apparently unavoidable in Indonesia! During the yearly Waisak festival this otherwise peaceful retreat becomes a hornet nest of activity, particularly since now that the restoration has been completed this festival has officially been proclaimed national holiday.

The vaulted pyramid-shaped dome offers extraordinary acoustics for sonorous chanting, as remarked by H.H. The Seventh Dalai Lama upon his pilgrimage there in 1982. This temple is presided by the enormous figure of a seated Buddha with legs akimbo and dangling to the base of his throne—sitting in the "Western mudra" or chair pose. This overpowering statue with feet firmly planted on the earth is indicative of the peculiar type of ethnic meditation practiced by Indonesians which, for lack of a proper name, we can call relaxed mediation. This method is now actively being taught Westerners by various "gurus" who claim this to be their own methods and who ascribe various names (to be discussed subsequently). The main practice consists of, sitting in a relaxed posture (or ideally at all times!), to let our mental and bodily energies drain into the earth—the physical connection of the foot on the ground thus enabling the flow of

power from living matter to innate matter—so that we become "empty," thereby becoming more in resonance with the Great Void. This statue is attributed by some to the Maha Bodhisattva Avalokitesvara.

In Mahayanism the veneration of the Bodhisattvas is very wide-spread, and among them Avalokitesvara enjoys especial favour; he is recognized by his spiritual father Amitabha, represented in a nice on his headdress. With one hand he makes the gesture of dispensing divine favours, and in the other he holds a lotus stem; he is found either standing in a graceful posture on one hip, or seated in the posture of mediation and royal ease—i.e., with one leg bent and the other upright. His torso is covered with gems, and the serene expression of his face sometimes attains a profound beauty, as is the case with the Avalokitesvara at Chandi Mendut, in the centre of Java, which can view sculpturally with the finest European works; with one hand he makes the gesture of charity and with the other that of argumentation."[190]

An undisputed description of this temple, however, is made by an enthusiastic cyclist in his book, Bali and Angkor:

Its exterior, save for a handsome stairway, is unenterprising; the dark interior contains the most beautiful Buddha I know, one of the dozen or so master pieces of sculpture in the world. The Buddha is seated on a throne, over which a drapery falls. He is naked except for a loin-cloth which falls between his legs. He is portrayed as a large and muscular, not particularly beautiful man. His feet are together, his knees, the fingers joined in the attitude of teaching. The noble and contemplative head, with the eyes lowered, is covered with symmetrical and stylized curls, and the long ears are the only perpendicular lines in the statue. Behind the head a curved and pointed fan echoes and reverses the composition of the body, and the back of the throne spreading like wings from the Buddha's shoulder, repeats on another plane the parallels of the base. I know of no other single piece of sculpture which so successfully combines every canon of composition into a whole of such complicated simplicity, so alive with dignity and holiness. Had I to choose an idol to pray to, this would be it.![191]

MAITREYA

But then there are others which attribute this magnificence to Maitreya, the coming Buddha:

Siddartha Buddha once said that the decline of Buddhism would

continue until the coming of Maitreya. (The Practice of Zen by Chang Cheng-Chi, p. 171). If we pay attention to Borobudur's reliefs, there is one relief depicting Buddha Siddhartha bestowing the Buddha Crown (which enables one to turn the Universal Doctrine) to his successor, Boddhisatwa Maitreya. We hereby perceive the lesson that, ever since the transfer, Maitreya has had full responsibility although he has not yet reincarnated. Herein is concealed the problem for those Buddhists who are truly trying to reach Nirwana before Maitreya's reincarnation. There is no other alternative: they will have to follow and meet Maitreya who is residing in Tushita Heaven. This would be an impossibility if Mendut Temple didn't exist. The problem's solution can be found

at Mendut Temple in the form of worshiping the Four Bodies (CATUR KAYA) found inside the temple.[192]

He reminds the Indonesian Buddhists, in his Open Letter to Sri Lanka, that in order to bypass internal sectarian squabbles (which seem to be a hobby amongst the Javanese!) he advocates Mitrayana or following the path of Maitreya (the future Buddha) since then it is impossible to intellectualize, thus preventing the fate of over-scholarlization.

The earthly counterpart of this VAJRA SEAT now is to be found within the JINA MANDIRA: SHRIIMAT VENUVANA, which together with the JINALAYA MANDIRA and the BHUMISAMBHARABHUDARA form a triad, depicting for the illiterate Indonesian the promised descent of BUDDHA MAITREYEA.[1]«

Bpk. Hardjanto's conclusion is as follows:

Here lies the superiority of Indonesian Mahayana Buddhism with its CATUR-KAYA which brought victory to the Archipelago during the ninth century A.D. It will be victorious again when Maitreya formally-physically utilizes Borobudur, in the future, as his throne.[194]

Nevertheless, he also stipulates that, because of the lack of the umbrella ornamentation on top of the restored Borobudur monument.

Borobudur as Maitreya's Mandala (ring/circle) is still awaiting Maitreya's inauguration.[195]

CHANDI KALASAN

When Borobudur was just begun, chandi Kalasan may well have already been in construction. Claims Boeles:

The Buddhist temple of Kalasan was certainly constructed by a

Sanjaya but one who confirms his dependence on the Sailendras.[196]

It is appropriate to include information on the little-appreciated temples located in Kalasan; particularly chandi Sari which is consecrated.[197] to goddess Tara. [198] This clearly indicates that in Java there was not only a belief in the Jinas but that a special cult for the Bodhisattvas and the Tara also existed—another fecund manifestation that any religion or philosophy entering into this part of the world sprouts holistically, rather than as found in limited appearances elsewhere. Arya Tara is essentially a Tibetan Mahayana deity known as the Buddha activity principle. Personifying a particular female aspect of the Buddha, she is the Istradevata or the special protective deity of the adept. In Hinduism, Devi Tara shows her more fierce characteristics similar to Goddess Kali. In Indonesia, scholars have equated the word tara to shakti—the feminine counterpart or "secret partner".of a Buddha or Bodhisattva.[199]

Early Buddhism was strictly masculine, and the female sex was an obstacle to supreme realization. So when the disciple Ananda asked the Buddha, "How should we behave to women?" the master replied, "Do not see them." "But what if we should see them?" "Do not speak to them." "And if we have to speak to them?" "Control your thoughts." But with Tantrism, a cult of female divinities spread, especially of prajnaparamita, which is not only a text but a goddess, and Tara, who aids the believer to cross obstacles separating him from salvation.[200]

According to the dedication found at chandi Kalasan, it is clearly to the Arya Tara to whom the bhikkus were to pay homage. Although the original statue supposedly did exist at one time, now we are left with the reliefs on the stone portals above the windows, (showing perhaps as aspect of Syama-Tara or the Green Tara),[201] holding a flower (padma) in each hand, sitting also on a lotus in the ardaparycinka-asana (the soles of both feet facing up)—an aspect not commonly found in Tibet.

The worshippers of Tara, O great goddess, they are the true Brahmins; in this age the great Brahma-Knowledge is indeed hard to attain.[202]

CHAPTER V—JAVANISM

Rather serious is perhaps Dr. Geertz's unawareness of the possibility of the existence of Javanese religion as a distinct religious system.[203]

And so at this point, assuming that this particular dharmayatra is proceeding in a truly Javanist spirit, we have made a full circle in our exploration of history—both in the traditional sense and "history as eternal-present" of the kejawen or Javanist understanding, Nevertheless, in distinguishing these "murmurings from the past" from other "murmurs," there is a fine line between being receptive to the voice which is heard within (i.e. intuition), and the voice which deludes (i.e., spiritism):

As to the belief in animistic spirits, it is useful and more in accordance with the facts, to make a clear distinction between "folk belief" and Javanese religion (agama Djawa), although both involve the belief in spirits. "Folk belief" which is manifested in the belief in a variety of spirits, malignant or beneficial, is, as has been noted previously, frequently regarded as superstition by those who adhere to the Javanese religion, especially by the sophisticated.[204]

By kejawen or Javanism, therefore, we clearly do not mean "voodoo," "trance dances," "psychic surgery," and the like.although such might be the case for some such coming under the category of kepercayaan (i.e., "being in the condition of believing"),"beliefs" or "faiths." What do we mean then by "Javanese religion"? We are told by a Javanese:

The Javanese religion is rarely manifested in its pure form, Ilmu Kedjawen, or Javanese Knowledge .is its most distinct manifestation..[205]

Javanism is more a "custom" than a "cult." But under the category of "Javanese Knowledge" we cannot really exclude "beliefs." So we conclude that Javanism is the ethnic Tradition—sprouting from an ethnic animism—which by having absorbed many elements over a period of time reveals hints of influence.much in the same way as Shinto, the ethnic animism of Japan, has been influenced by Buddhism and Confucianism. In examining the religious culture of the Indonesian Archipelago ,we can observe the permeating influence of this Javanism, which by transforming and lingering (in the same manner as the coconut juice added to the native Indonesian cooking!) persistently influences, even vying for official recognition with religion (agama [206].to the extent that now kepercayaan has finally been designated a category (aliran) to itself.[207]

At the moment there are several hundred officially recognized mys-

tical groups. Most of them are rooted in regional Javanese society, but several dozen are genuinely national in character, even if remaining primarily Javanese in membership. Although the sects, as formally organized groups, collectively represent a small percentage of the Javanese ethnic population, it is safe to assert that over half of the population empathizes with the world view they maintain. The groups do not stress religious affiliation and in most of them members of different religions join together in practice.[208]

In this connection, we inevitably come to the word kebatinan—traditionally translated as mysticism.—based on the root-word batin, meaning: inner, internal, secret, hidden, mental, moral, psychic and mystic (ism). (Together with its antonym, lahir meaning: external, outward, exterior, bodily, exoteric and worldly—as in lahir-batin—it corresponds to an utterance of sincerity such as body and soul or wholly.) We could therefore surmise that kebatinan refers to the method or practice—inner practice—used by a seeker of "inner truth," i.e. one who is striving to find reality within the SELF.[209]

Of aliran kepercayaans and ilmu kebatinans (inner knowledges) there are unfortunately many and—because of the austerities involved, disciples quickly develop psychic powers, often with their aim ending just there—these become associated with magic.at least "gray" if not actually black! (This is not only a source of embarrassment to the better organizations but a positive nuisance to the evolution of religion and spirituality itself!) So only after legally registering with the government is a kepercayaan group legally allowed to function; examples: Sapta-Dharma, Semar, Sumarah, Subud to name only those with.I am acquainted Subud (Susila Buddhi Dharma) is the only Javanese movement which has become truly international, although Sumarah seems to have an increasing following, particularly in Australia. Subud vigorously denies any connection to "mysticism," religion or cult, being an "exercise (latihan) of the soul" (kejiwaan) claiming as well to be the "mother" of Sumarah (which is not entirely accepted by the latter). Nevertheless, both groups necessarily maintain a distinct "Islamic flavor.". both through their founders as well as followers. The 1980 census revealed that Muslims comprised 95.8% of the people on Java and 74% of the rest.[210] Nevertheless.

It is clear that movements like Subud and Sumarah involve an inner spiritual Islamization in Javanese religious practice, though this is not the normative and orthodox sense of what Islamization means.[211]

This situation of Beliefs versus Religion is a complex issue; by way of example, here is a government official's answer to Asiaweek's question: "Do Muslims consider the mysticism movement (aliran kepercayaan) a

threat to Islam?"

It's confusing. Disciples of aliran kepercayaan are not pure Muslims. Javanese mysticism is different from Islam in many ways. You don't have to compare it with Islam. A good Muslim must still be a good Muslim. He should not belong to aliran kepercayaan. People have to return to their own religions. It is a

challenge for every religion to get them back. They don't have the Koran or the Bible. If you are a Muslim, why do you have to accept another way of worshipping God? Back to what the president has suggested, it is a challenge to us to get them back to the pure religions—Islam, Christianity, Buddhism and Hinduism.[212]

Next must be noted the vital role played in Javanese religion and ethics by rasa (as in "vibes"), as explained by Stange, the author of Logic of Rasa:

In Indonesian, the word rasa means feeling, both in the physical and emotional sense; in the more spiritually resonant Javanese it also means intuitive feeling.

.rasa is considered an organ or constituent of our psychology in precisely the same sense as "thought" is. In fact, it is commonly said that "mind" is the tool through which we register and process information received through the five senses from the outer world, alam lahiriyah, while rasa is the tool through which we apprehend inner realities, that is alam batiniyah.

.Rasa is at once the substance, vibration, or quality of what is apprehended and the tool or organ which apprehends it.[213]

Since the concept of rasa is the basic ingredient of kebatinan practice, its importance cannot be overemphasized.

In Javanist terms rasa is not only a term applied to sensory experiences, implying a particular aesthetic, but also a cognitive organ, used actively within mystical practices.

.As mysticism underlies much of Javanese cultural theory, the perspective of those expert in it does offer grounds for uncovering the "logic" which may elude us at the ideological level.[214]

The practice of kebatinan relies mainly on developing a certain aspect of rasa in order to be able to perceive the inner realities. Once having achieved this, one no longer needs dependance upon any outer form of reality or logic in order to be in communication with God or Self.nevertheless, neither must one become fanatic nor antagonistic towards exoteric dogma or religion, neither proclaiming oneself to have become "God."[215]

The Javanese high road to insight in reality is the trained and sensitive rasa (intuitive inner feeling). In mysticism, the essence

of reality is grasped by the rasa and revealed in the quiet batin;
It is only by training the rasa that man can bridge the distance
to God.216

It was by way of the study of Sumarah that Paul Stange became acquainted with Javanism. To my knowledge, his explanations are the most accurate.

Sumarah practice implies, as one step on the spiritual path, exercising continuity of awareness within, and refinement of sensitivity to, this sphere of rasa.. Albeit imperfectly, we can grasp something of what it means to approach life through rasa if we imagine continuous awareness of this inner feeling and of the changes within it in response to the field of our interaction.[217]

In commenting on the use of the term within Old Javanese texts, Gonda, the Sanskrit scholar par excellence, clarifies both the varieties of usage and depth of meaning associated with rasa—one being connected to rahasya or secret, mystery.[218].But in any case, we can regard the word rasa meaning Feeling with a capital F—in the same manner that we can think of Love with a capital L.[219] It has been said that "Whatever lives has rasa, and whatever has rasa lives!"(Geertz 1960:238)

Since many of the relaxation/meditation/spiritual/movement teachers now in Central Java, particularly Solo, are convinced that the "ego"

consists of the rational faculties and is located in the head area, might this be related to the Hindu concept of atma—the subtle "soul-ego" which by merging with Brahman transcends all dualities—using rasa as catalyst to achieve these means?

Returning to kepercayaan—based on the word percaya, translated both as faith and trust—assuming that perfect Faith could bring about peace-of-mind.could it be surmised that a follower of kejawen, belonging to a particular kepercayaan, through the correct practice of kebatinan presumably could transform belief into faith ? Aldous Huxley in his book Island illustrates the difference in these two words by the "prayer" written into the diary of the old Raja of Pala[220] entitled What's What:

"Give us this day our daily Faith, but deliver us, dear God, from Belief." [221]

BAHASA

In attempting a dharmayatra, or pilgrimage such as this one, first of all it necessitates becoming somewhat acquainted with the language and as much as possible, the culture as well. Although bahasa Indonesia is officially the spoken language of the Archipelago, Javanese is still very much

the native language of some 68 million people in central and eastern Java and along the north coast of western Java—the purest form emanating from the twin royal capitals, Surakarta and Yogyakarta, in central Java—and is spoken enthusiastically, reflecting much joie-de-vivre and humor.

Javanese and other Indonesian peoples are fond of playing with their words, for instance by replacing part of a word or phrase with a synonym. Sometimes they give in to this habit because for some reason or another, definite words had to be disguised or avoided

altogether (rank restrictions, taboos), in other cases, however, poets availed themselves of this device in order to create new variants (and fitting scansion). No rigid line of demarcation can be drawn between the exigencies of magical danger, social tradition, poetical device, and the tendency which may be called mere playfulness or fun.[223]

Javanese nevertheless is considerably intricate, descended from the even more complicated Old Javanese and kawi, derivatives of Sanskrit—this in itself providing opportunity for fascinating study![224]

.there has been a remarkable continuity of interpretation, extending from Sanskrit through Kawi and into contemporary Javanese.language and thought to provide one measure of the degree to which the Javanese have interiorized Indian patterns of thought.[225]

However, interesting to note, Gonda points out that the Javanese manner of using rasa for communication rather than for meaningful content differs from Sanskrit,

.Javanese culture is generally characterized by an emphasis on intuitive modes of knowing and relating. The Javanese language is in itself an indication that this may be so, as fine distinctions in the realm of emotions and feeling contribute so much to its vocabulary, and the word rasa itself has so many permutations. If we are concerned with interpreting the nature of everyday social transactions in Java, awareness of the significance of rasa within them provides a new angle of insight. Without an understanding of its significance, we might conclude that endless repetition of formulae within ordinary social discourse is a way of avoiding “meaning:” once we are aware of rasa, we can see that the transaction finds its substance not in words, but in the

establishment of a harmonious “feeling contact” between the parties. Instead of concluding that discourse draws consciousness to the “surface,” as though devoid of content, we will see the locus of substance in communicative exchange, is intuitive feeling.[226]

There is no doubt that in the very language of Java itself we can determine that essence which makes this culture so unique…and long-lasting!

However, as remarked by Felicia Hughes-Freeland:

.often, the positive attributes of one culture become negative when translated into another culture—in fact, the word culture itself seems to be missing from the ethnic Javanese vocabulary, although not so in other languages from the Indonesian archipelago.[227]

In fact, our whole concept of "truth" becomes threatened by a language which "avoids" it.

If the relation between speech and reality has puzzled some interpreters, as in the case of Geertz, who deals with a practice known as ethok-ethok , one of many involving the dissimulation of certain facts and feelings, as an aberration of language of "truth," with the Javanese emerging as people who when on their best behaviour "avoid gratuitous truths" (1960:245-6), then surely there is a strong case for raising questions about the extent to which such expectations (i.e. of "telling the truth" in speech) are useful, and where they might lead (or mislead: "aesthetic" presumably applies to those who do not tell the truth: we are back to eighteenth century debates about the imagination, it would seem).[228]

From the objective non-personal world view, the key categories reality and certainty in the end have the sense of "exact knowledge of reality." These two categories are not much used in the world of Javanese experience. The understanding of "objective reality" is only applied when we are faced with something which is objective and exact, for instance a garden where there is always an exact number of trees: if there are three trees, and these can be counted as such, it means that there are certainly three trees. But if the forces which confirm human life are not characterised objectively, but subjectively, for instance signs from spirits which have no exact characteristics, so they cannot be counted exactly—then there is no "objective reality" which can be known with certainty and relied upon. So "to seek certainty" in order to act "in accord with objective reality" in the Javanese view has an extremely limited meaning.[229]

In short, Freeland concludes:

The reason why the shadow play is used to carry so much discussion and speculation is precisely because it evades simple classification.[230]

Invariably, there is "another side to the the coin" offered by the intricacies of a language as rich as Javanese—actually three languages in one: the alus

or kromo dialect (reserved for encounters with the court or other formal situations), the "middle level" or madya (spoken to superiors or strangers), and the ordinary or ngoko (considered kasar or rude—particularly if incorrectly used by a foreigner!)—Hardjowirogo 1983:104..

As pointed out by the diligent researcher:

.A devious and linguistically adept Javanese may also take pleasure in forcing an interlocutor into defensive self-lowering by establishing a competition in politeness, which may be spiced by the choice of terms used of a third party who may or may not be present at the time.Inherent in this deferential behaviour is also an offensive strategy—albeit carefully dissimulated—which takes the form of a power to manipulate by deferring, as the person being deferred to is put into a position of obligation with respect to the one deferring (Dewey 1978). Another form of dissimulation has been noted by a Javanese commentator who terms such strategies.wandering, adding that "you can never get exactness in the reply of a Javanese," [231]

A possible conclusion:

.Such strategies or discursive features have created the suspicion that the Javanese are trapped in a mode of perpetual irony (i.e., the substitution of the signified by its opposite), with "yes" being given for "no" .Javanese "yes (inggeh) which may be "I have heard"—similar to the French "oui" deriving from ouir, Old French meaning "to hear"—rather than being a statement of agreement.[232]

The sometimes distraught researcher thereby may come to an independent conclusion that:

.the way a culture handles such ideas demonstrates more a case of immanence and deferral than an idealised and imminent realisation. This would indicate that the concept, as that of the "Just King (Ratu Adil), gains value by virtue of its absence, rather than imminent fulfillment. It serves instead as a countervailing shadow, an exemplification of itself which helps to make the present bearable, although it is a precondition itself very much in absentia. [233]

Or to such a conclusion:

While the Javanese in general like to speak about humanism, this sense (rasa) of humanism is more manifest in sweet words than in a life style lived in such a way as to embody the experience in concrete form so as to relieve the suffering and reduce the obstacles of the people.[234]

Reviewing our history, the Great Sultan Agung, died in 1645; henceforth Javanism would bear an increasing Islamic flavor since..

On the one hand, an Islam which had passed to Java through Persia and India was already patrimonialized and thus generally congruent with the traditional Javanese world-view (particularly with regard to the role and significance of the ruler). On the other hand, after the 15th century, the rulers assumed Islamic titles, kept Islamic officials in their entourage, and added Islam to the panoply of their attributes. Yet this overt Islamization of the rulers does not seem to have caused major alterations in their way of life or outlook.[235]

His successor, Hamangkurat I was deposed by the Madurese prince, Trunajaya, in 1674 and the kraton was destroyed. Trunajaya was in turn trounced by the Dutch, and Hamangkurat II gained the throne, losing much power at the same time. His son, Hamangkurat III, was staunchly anti-Dutch. As a result, his uncle, Pangeran Puger, was placed on the throne as Pakubuwono I (Axis of the Universe) in 1705. Hamangkurat fought the decision but was defeated in 1708 and exiled. Another Madurese, Chakraningrat, demolished the forces of Pakubuwono II in 1740 but the "emperor" was restored in 1743 and in 1745 the royal court moved to a new kraton [236] at Surakarta—the name next changing to Sala (which is pronounced Solo, according to the Javanese tradition of transforming the A to O .thereby sounding more alus).[237] By 1755 internecine intrigues had reached their peak. The Dutch, firmly in control and rapidly losing patience, finally split Mataram. Pakubuwono III retained control of the Surakarta court, but had to accept the presence of his cousin, Mankunegoro I as a ruling prince within his kingdom (now remembered as the Mankunegaran Palace). His uncle, Mankubumi,

became the first Sultan (l755-1792), of Ngayogyakarta Hadingrat , i.e., Yogyakarta or "Jogja" as it is commonly called,[238] thereby changing his name to: Hamengkubuwono, or Sampeyan Dalem Ingkang Sinuwun Kangjeng Hamengku Buwana, Senapati Ingalaga, Abdurrahman Sayidin Panatagama, Kalifatullah Ingkang Jumeneng Kapisan IX (He Who Cares for the World; Commander-in-Chief; Servant of the Lord Whose Duty is to Maintain the Religion as a Representative of God, Ninth in Line).The mascot-symbol over the Yogya kraton bears the emblem of twin crowned nagas or snakes, each facing an opposite direction but with their tails entwined: DWI (2) NAGA (snakes) RASA (feel) TUNGGAL (united).

Only those with a high tolerance for paradox can appreciate the psycho-politico dichotomy present in Central Java. While the centrality of universalism as evident in Javanese political thought is illustrated by the

words “universe” (buwana) or “natural world” (alam) occurring in the titles of three of the four rulers in contemporary Java, i.e. Paku Buwana (Nail of the Universe), Hamengku Buwana (Sustainer of the Universe)[239] and Paku Alaman (Nail of the Universe); at the same time, the “center” of Central Java has not yet been finally decided and is still subject of dispute—although in very subtle and unconscious attitudes—between the ‘sister cities’ of Solo and Yogya, a neighborly 3-hours drive away! Yogyakarta, which is usually distinctly depicted on local maps as being “set apart” from the rest of Central Java, boasts a certain degree of autonomous power; the Government of the Special Region of Yogyakarta, (i.e. D.I.Y.), was officially democratized October 1945 and today is considered effectively and touristically “Cultural Center” of Java, housing the University of Gaja Madha as well as the official kraton or palace. The last Sultan was considered not only a political hero but magically endowed as well. [240]

At the same time, however, Solo holds itself in equal esteem—also “center” of Java—having a certain reputation for psychic fortitude and is regarded as “more alus.”.not entirely accepted by citizens of Yogyakarta!. (Significantly, a large proportion of Solonese can be found holding important positions in government, and President Suharto, although actually born in Yogyakarta, has announced his intention to retire to his wife’s native place: Surakarta.) Thus, although the principalities of Yogyakarta and Surakarta (i.e. Solo) have led separate existences for over 200 years and are situated less than 40 miles apart, some Javanese will use the word negari meaning “capital” and will refer to the other town by its ordinary name, saying: I am going to the Capital” which could mean either Yogya or Solo, depending on their inclination! Both courts, however, differ greatly in rasa ; these trends may have their beginnings before the 1770’s but.the differences have increased over the years. Ricklefs, in his book Mangkubumi states that each area had its own specific cultural mode:

.the two courts were so different that a subject of one ruler might inadvertently wear a forbidden item in the other king’s territory. This is the first evidence of a disparity in customs between Surakarta and Yogyakarta which has subsequently become an essential part of Javanese life. In speech, dress, manners, literature, and the arts, Surakarta and Yogyakarta differ. It is probably safe to assume that this resulted partly from a conscious effort to establish two independent identities.[241]

He continues on to explain this phenomenon, admirably casting a light upon the hidden intricacies of Javanese character:

The permanent division of Java was a process, not an event. The

significance of this process must be seen in a broad perspective dominated by the underlying factor which had so greatly influenced the shape of Javanese history for centuries: the inability of the Javanese elite to unite behind a single monarch or, once united, long to remain so.

The Javanese princes and their followers were, however, exhausted by the decades of civil war and they accepted the division of the kingdom as a modus vivendi. As further decades passed, it became clear that Java was never likely to be reunited. Java remained permanently divided.

However, these traditional views were never changed. No new theory of history of kingship evolved which said that there should ideally be two equal Javanese kratons. Rather, each of the two kratons seems to have continued to believe that there should be a single superior court, but each believed itself to be it. In matters of courtly life, each ruler ignored the other as much as possible. .But each ruler could only behave like a traditional monarch so long as he affected not to notice the existence of his equal in protocol in another court. Each monarch might refer to the other ruler and give commands which affected his subjects' relationship with him, but neither would go beyond the barest minimum of direct communication with the embarrassingly equal king of the other kraton.[242] The situation was not unlike that of modern divided nations in which two governments are aware of each other's existence and must deal with that fact, but cannot allow themselves to accord each other an equality in law. The new court of Yogyakarta, and perhaps Surakarta as well, evolved an official courtly view of history which made the existence of the two kratons seem to to be in conflict with the traditions of the past.

But they were more likely always to regard each other as the major enemy and to ally themselves with any outsiders against each other. .In Javanese thinking there could not be two shadows of God upon the earth in Java; there could not be two competing claimants who were both protegés of the Goddess of the Southern Ocean. Yet there were.[243]

The commonly held opinion, that Mataram was "split by the Dutch," fulfilling the axim: Divide to Rule, hereby is negated:

The permanent division of Central Java resulted from the primary crisis of elite disunity. But it was necessitated also by the secondary

factor of the Dutch presence which made disunity permanent. This neither the Javanese nor the Dutch appreciated at the time, although by the end of the eighteenth century, the Company [i.e. Dutch East India Co.] believed that its position in Java depended upon the elite's continued disunity. The Javanese continued to concentrate on the primary problem, and evolved the permanent division as the only means of dealing with it. But in doing so they ensured that the secondary problem could never be resolved, for the complicated administrative structure had one absolutely essential need which only the Dutch could satisfy. There must be an outside authority to arbitrate those clashes of royal prestige which from time to time must occur. Royal politics was prestige politics and if a crisis of royal prestige developed, warfare or the threat of war were the traditional system's only means of resolution. But now the élite were determined that there must be no more of the inconclusive fratricide they had endured for decades. Hence the Dutch must be available to act as an outside power whose authority to arbitrate could be accepted by all.

Probably for the first time since the fall of Madjapahit, perhaps for the first time in Javanese history, Central Java saw no major warfare for nearly seventy years (1757-1825).[244]

Once again focusing on the "sibling rivalry" between Solo and Yogya, one of the major battle tactics lay in the arts—particularly dance:

Rivalry between the two capitals leads to mutual scoffing: the Solonese (Surakartans) smirked at the "stiffness" and drilled precision of Jogya dancers while the Jogya partisans, with insidious smiles, alluded to Solonese "laxity." Mutual derogation is gleefully maintained in the two capitals to the present day.[245]

OCCULT HISTORY

Now let us consider The Occult History of Java, by C.W. Leadbeater, one of the pioneers of the Theosophical Society, conjured through the aid of clairvoyance where is revealed that long before 2000 B.C. these islands were an Atlantean colony, becoming separate upon the dissolution of Atlantis as a continent.

In prehistoric times these islands were still part of the continent of Asia. At the present time the Java Sea is only 200 ft. deep, and the continuation of the channels cut by the rivers of Sumatra and Borneo may still be traced at the bottom of this comparatively

shallow sheet of water. Even up to the year 915 A.D. the islands of Java and Sumatra were one, and it was an eruption of Krakatao in that year that broke them asunder and created the Straits of Sunda. Outbreaks on such a scale as this frequently devastated whole kingdoms and had a serious influence upon the history of the country.

The colonists from Atlantis in the very early days had brought with them the dark and evil religion of their country, and as time rolled, its hold upon the people became ever stronger and more pernicious. It was based entirely upon fear, as are all these gloomy faiths; they worshipped cruel and abominable deities, who required ghastly tyranny from which no escape was possible.[246]

As illustration, we quote from the work of Scott-Elliot:

The ritual with which these beings (i.e. elementals) were worshipped was bloodstained from the very start, and of course every sacrifice offered at their shrine gave vitality and persistence to these vampire-like creations—so much so, that even to the present day in various parts of the world the elementals formed by the powerful will of these old Atlantean sorcerers still continue to exact their tribute from unoffending village communities.[247]

Writing on this theme in the last quarter of the nineteenth century when a good deal of "physical phenomena" came before the public eye, A.P. Sinnett said:

"It is enough to say that these powers are such as cannot but be dangerous to society generally, and provocative of all manner of crimes which would utterly defy detection, if possessed by persons capable of regarding them as anything else but a profoundly sacred trust."[248]

Leadbeater goes on to say that such powers in the hands of people willing to use them for merely selfish and unscrupulous ends are productive of disaster—as it is said to have been for the Atlanteans. In fact, the geography itself as used to increase these dark ends and particular areas

.were of course specially magnetized by him for that purpose, they are nearly always coincident with the craters of the various volcanoes, presumably because these outlets are usually inhabited by a peculiar type of nature-type which is specially susceptible to the kind of influence which he was using, and capable of retaining and reinforcing it for an indefinite period. Naturally, also the Darker Powers whom, however unconsciously, he was serving took care to give his scheme such support as they could; and thus

it comes that this cloud is still in evidence even in the present day,

though with far less than its ancient power.[249]

Then “in the year 78 A.D. a good and just Aryan king by the name of Aji Saka[250] arrives from India”—or Saka-ji, the suffix “ji” being a title of respect in Indian language—who is responsible for entry of Hinduism and its culture, i.e. Devanagari script.

Sakaji was well aware of the work which he had been sent to do. It is related of him in local tradition that in seven places in the country he buried certain strongly magnetised objects in order to rid Java of evil influences, endeavouring thus to counteract the “pinning down” process of the Atlantean priest-king. In the Javanese language these evil-destroying charms are called *tumbal*, and the fact of their existence is well-known among the country folk

Sakaji selected for the burial place of the most important and the most powerful of hills which overlook the river Prago—a spot which, whether by design or by mere coincidence, is very near to the central point of the whole Island of Java as it is now—though of course in the time of Aji Saka its position was very far from central, as Java and Sumatra were then joined in one.[251]

There, the Aryan leader buried his strongest charms.

Small wonder that when, 700 years later, the Shailendra dynasty of kings came into power in Mid-Java and desired to erect a really superb monument in honour of the Lord Buddha, the more sensitive of their monastic advisers recommended that hill as a suitable site, and so came into existence the wonderful structure which we now call Borobudur.[252]

On this same subject we quote Paul Brunton:

I meditated anew on t£old me how the lost continent of Lemuria had once stretched all the way across the Indian Ocean, embracing Egypt, Abyssinia and South India in its confines.

I had seen signs a-plenty that the religion and society and monuments of the Dravidians in South India were derived from Lemuria, and that among those who settled on the Nile were their cousins or closer, Thus the culture of lost Lemuria was carried, in a westward stream to mingle in Egypt with that of Atlantis, which disseminated its civilization to many a distant place in the Near East. The Lemurians first settled in Upper Egypt, while the Atlanteans overspread Lower Egypt, and hence the “Two Kingdoms” which endured so long before historic times saw their union.[253]

MAGIC

The belief and practice of "magic" still thrives unabated throughout Malaysia and Indonesia. Before we discuss this, let us reconsider quotes from the previously-mentioned Occult History:

.He (the High Priest-King) was a man of great power and inflexible determination and having worked out his terrible plan of sacrifice, he resolved to ensure as far as he could that it should be continued throughout the ages yet to come. To that end he worked a most elaborate system of magic, throwing by a tremendous and long-continued effort of his will a kind of spell upon the Island—laying it under a curse, as it were, that while his will held, the offering of the sacrifices should never fail. The result of his action may still be seen both etherically and astrally, in the shape of a vast dark cloud hovering low over the Island, just not sufficiently material to be visible to ordinary physical eyesight, but very nearly so. And this malign cloud has the curious appearance of being "pegged down" at certain definite spots, so that it may not drift away.[254]

Then, if magical power is to be considered as merely "another sort of power," we could presume that it would therefore also be of a particular voltage. So by this analogy, if our house has been wired for a 110 voltage current we could not use a 220 volt appliance; but an appliance designed for 110 volts might work exceedingly well! This seems to be the logic used in the system of the "pegging down of the cloud."

To begin with, from the mystic point of view, magic is not the extraordinary phenomenon that it seems to the outsider, that excites the public imagination. It simply involves the sharpening and developing of tools for awareness that all people have at their disposal, but few choose to use. By magic in this context, I mean the whole range of abilities suggested by kekebalan, kewaskitaan, tenung, guna-guna, etc. . Mysticism and magic is just as empirically verifiable as science, but in general its critics are not willing to experiment with the same tools.[255]

That "black magic" is not always a conscious or voluntary occupation is a fact succinctly expressed by Stange.

Magical power, the magical dimension, is not something that exists only for those who practice it or believe in it. Like God and everything else, it is there whether you want to admit it or pay attention to it or not; it is an ever present aspect of our daily life whether we want it or not.[256]

.our increased sensitivity and receptivity is in reality just a proof that in fact we are all one, that what is going on in one of us is not separated and unrelated from what is going on in all of us. The manipulation of magical powers is a misuse of the same realization.

Just as our mental activity is disciplined by culture so that we can think clearly, so our inner feeling has to become disciplined and tuned to vibrations before we can experience the reality of magical phenomenon. Most human beings choose to leave that innate capacity latent, a choice which puts them in no position to judge. Awareness of the interplay of vibration in this sense comes through disciplining of the inner feeling, for which the Hindic concept Rasa is far more adequate than the English. Once the "tool" is capable then the process of tuning in to inner aspects of an other person's experience is a mechanical process.[257]

(Is that dark look sometimes discernible in the black look of an otherwise lovely Indonesian lady—particularly those in the upper stratas of Jakartan society—perhaps a remnant of the innate ability to tap the latent powers of "Atlantean black magic?") But what are the distinguishing factors between "black" and "white" magic.

Most people distinguish between black and white magic on the superficial basis of intentions and effects. If a person means well, or his actions help another, or if he is defending himself, the action is taken to be white; if the converse, then black. Even at first glance it should be clear that this is an exterior and material rather than spiritual distinction. It is based on the assumed absoluteness of our own values. From a more strictly spiritual standpoint, the distinction is not in terms of intentions we might consciously have or seemingly "good" consequences our action might lead to. The distinction is in terms of where the motivating energy is located—if the directing force is in ego and desires it is black, if from nature or God it is white.[258]

He continues by providing us with a way of protection from the effect of black magic (which I daresay is the one most feared prospect throughout the Archipelago!):

.if there is no internal fear or desire consciously or unconsciously tuning in to receive the attack, if the victim is perfectly clear and pure, the attack will pass right through without effect. It is just as in the physical law that for every action there is an equal and opposite reaction. If the victim provides no resistance it will be as though no force is exerted against him. To put it in more ordinary

terms: faith in God is enough because there is no force greater.[259]

I was quite taken aback, at the time of H.H. The Dalai Lama's pilgrimage to Indonesia in 1983 to find Indonesian Buddhists requesting amulets to protect them from black magic! If Tibetans were considered "superstitious," it would be due to their ardent faith that the mere presence of the Dalai Lama is sufficient blessing to ward off any possible harm. Nevertheless, they would commemorate that day with some momento—a string blessed by the Lama, or a white khata scarf or even keeping any clothing worn at that auspicious time. But this would be in the spirit of expressing the desire to hold onto the Dharma rather than in the effort to ward off any evil spell! A Tibetan might worry more about his child catching pneumonia than the possibility of being cursed by his neighbor. However, a common belief in southeast Asia is that NO death is "natural;" who-so-ever dies has been killed through the arts of black magic! For this reason, medicine men (dukun) and shamans still thrive a-plenty.

If you have problems with life, you don't have to worry, you simply go to see a shaman and ask for advice. As shamans can answer a wide variety of problems ranging from economic trouble, status, love, crime to illness and many more, you simply tell them what problem you have. Quite many people believe that shamans or witch-doctors overcome mankind's problems with spiritual power.

Thus, they have a typical power which modern experts like doctors, engineers, economists and politicians do not. Shamans, also popularly called dukuns are the best place to ask for help when having trouble.

Shamans are actually not prepared to be called dukuns because that word.refers to a person who practises black magic. Dukuns are practicing dispensing spiritual guidance, herbal cures, a glimpse of the future, protection from ghosts and black magic. It is ironical, however, that the public more often refer to shamans as dukuns. Some of these witch-doctors prefer to be called tabibs because tabibs do not practice black magic.

"We practise our parts based on God's guidance. We depend our prayers on Allah." Virtually, in average, witch-doctors or shamans pass their lives with hardships. Some of them look penniless. But they never complain about money. "You should never worry about life, you must make yourself near to God and believe in His grace," the shaman who lived in the Perumnas Tangerang told me. He claimed that his teacher was studying the expertise together with Soekarno, the former President of Indonesia.[260]

Due to the advent of the New Age, Westerners are now more open-minded, putting aside their basic suspicions regarding "oriental superstitions" and religious systems other than their own; actually examining these "close up" and often, in their land of origin, (as I have done). Previously, the following statement represented the norm:

Western nations are accustomed to look upon the Easterners as their inferiors in every respect. In their opinion, as it seems, muscular strength is always co-existent with intellectual power and spiritual insight; and European political ascendency means and includes intellectual and spiritual superiority. Hence they are too proud to admit that there are mystics in the East who know a good deal more about nature and her laws than all their scientists, philosophers, Spiritualists and religious teachers put together.[261]

Although it is predominantly scholars and university researchers who spend the time, money and energy in fostering such programs as Javanology, headquartered in Yogyakarta, it is the local gentlemen—well-dressed in their long-sleeved batik shirts, black Muslim peci hat perched on their heads, politely sitting on chairs (chair-sitting definitely attributed to Dutch colonization!) and Javanese ladies, equally attired in their best kebaya but carefully segregated to the other side of the room—who regularly attend the meetings and lectures presented by visiting foreigner dignitaries or by Indonesians subjected to the University system. But probably rather than to increase knowledge of Western scholastic reasoning by probing scientifically into the more obtuse aspects of Javanese culture, the motives are merely to enjoy reciting together the musical mocopat, or traditional poetry, hear gamelan and be afforded the excuse to reflect nostalgically upon the times gone by—tempo dahulu.

The object of Javanism is simply to be Javanese. Though the words have the same root, Java, Javanism and Javanology are a world apart; yet in their touching authenticity, the dwindling older generation of Central Java make no differentiation. Might there be another word invented: Javaphilia, the fearless practice of the continuation of a tradition that does no harm but enjoy its own uniqueness! Albeit, the paradoxical situation arises that for a kejawen Javanese, the essence of his "religion" is to Serve the Master, Kawula Gusti.262 Without the example and approval of the almighty foreigner, it was not really proper for a Javanese to show enthusiasm for being himself, in the traditional sense. Therefore, by his participation in Javanology presumably a Javanese "Javanist" not only carries out his obligation to evolve Java from its "primitive backwardness," as he is frequently entreated by the government—at the same time

fulfilling the innermost need of the symbiotic relationship between East/West, participant/observer, Mysticism/Science or servant/master.

Had I myself been affiliated with a University or government program, I know that I would have been better received in local social circles. Nevertheless, were I to climb a mountain on whim, visit a sacred cave or attend a kejawen ceremony—often happening by chance only since in this dharmayatra I rarely made the effort to particularly seek out ceremonies for the purpose of increasing my knowledge, etc.; the primary purpose of my journey always being the worship of religion within my own nature—I would always receive a warm welcome extended in a manner of total acceptance. Insofar as I proceeded with my pilgrimage, never was I discriminated against as an outsider or foreigner in any manner by any kejawen—probably because I did not "feel" like one to them I was accepted as a sister-in-worship—even if the manner of my worshipping was not entirely similar. (For example, it is customary to venerate certain objects, particularly kris, the ornate daggers and weapons such as the old canons used at the time of war with the Dutch.) Sitting in meditation in a sacred caves, I would often be brought a plate of food—if not free of charge then at least at local price.not three times higher as would be the case for the tourists!

That these well-mannered, innocuous-looking Lilliputian Javanese folk can boast of enormous and astounding psychic and paranormal abilities has now become a well-established fact, documentary videos having been made available by a team of Australian brothers, among others. In what sometimes seems like a circus, some of these "power persons" can be found assembled beneath the umbrella of a Western organization called Parapsycologi. The aim is to examine scientifically (or validate?) these powers. But again, some members may have the intention of bypassing the national obligation to believe in God[263] which is sometimes seen as a limitation—particularly by the younger generation.

KRIS

The mention of "magic" in Java immediately brings to mind the kris , the ornate and ubiquitous weapon-cum-symbol of spiritual power, owned by any self-respecting Javanese—acquired either as heirloom or through the merit of spiritual power. (One Javanese dukun assured me that he had received several kris which had found their way to him since they were not well-cared for elsewhere, whereas another Javanese complained to me that his kris had mysteriously disappeared!) Not only is the kris a status symbol (besides being a lethal weapon!) but is an artistic and valuable object in itself and especially sought after by connoisseurs—outright imitations can

always be sold for a price to unsuspecting tourists.

Here is what an educated Javanese writes himself on the subject:

In olden times in Java, Indonesia, krises played a very important role. A Javanese without a kris cannot be regarded as a complete man. A kris is for him a weapon, an attribute and a source of supernatural power.

A kris is a sharp metal object like a dagger. However, they are shaped in various kinds of artistic ways. Their shapes can in general be divided into two groups, straight krises and krises with bends. However, even the straight shaped krises are not exactly plain straight like a dagger in the West, but beautifully and artistically shaped with the point bowing down in a humble attitude at the ready to serve their master. The bend type krises may have one, three, five, seven, nine, eleven, thirteen up to thirty-five bends or more[264].A kris with an even bend is to be avoided. Only a man with great spiritual stability could handle such a kris.

The blade of a kris is made of many layers of metals, topped by a platinum called pamor which was obtained from falling meteorites. The pamor of a kris is inlaid in the form of various kinds of designs..

The master kris makers are called Empu. In the past, they not only developed a highly sophisticated skill of the arts, but possessed supernatural powers as well. In their hands, metals like iron, steel and platinum could be bent and shaped at will, as if they were as soft as wax. Several powerful krises still have the marks of fingerprints indented on their blades where the Empus pressed the hot metal with their bare fingers [265]

In a quite normal tone, Dr. Hartono continues not only narrating the Javanese beliefs of the long ago past but his present, personal experiences upon inheriting a “magical” kris.

In 1967, when I was resting on a sofa, around 3 o'clock in the morning, I suddenly saw two balls of lights, each as big as the moon as we see it from the earth. These lights were approaching me. When they arrived in front of me, they bowed to pay homage and as they did so, their shapes changed into two krises. I knew that they were the two krises of our family..I showed my father the two krises.

"Oh, "Kyai Pajang has returned. So he really wants to be with you," he exclaimed.

A living kris can disappear and travel by itself..It was an unusual phenomenon that a kris should fly during the day time. They usually do so late at night when most people have gone to bed. They said that the kris was flying low just above the coconut tree tops. From the east, which was the direction of the palace of Surakartahadiningrat which had recently burnt down, it went west (towards my house) and could not be seen after it passed the village school building because it went down. They said that at the tail of the kris there was a kind of fire, like the fire at the tail of a rocket. The only disagreement was about the color of the fire. Some women said that it was reddish while others said it was yellowish in color. Several men went to look for the kris in the paddifields behind the school building that evening. They could not find it because the kris went straight down into my house.[266]

Not being especially fascinated by the kris myself, I have not made a study of this object at length but I have discussed the possibility that this weapon evolved as the materialization of spiritual power. For example, originally a *mantra* could serve as sufficient protection. This was true not only in the Atlantean/Lemurian era but during the time the Tibetan Lamas were still residing in Tibet. My own Teacher explained to me that once they left the homeland, their mantras for the most part lost power.) The name kris itself carries the spiritual power found in the names Krishna and Christ and the general shape of a kris, including the handle, bears a striking similarity to the seed syllable hum which is the part of the mantra: *om ah hum*, signifying body. From "defensive" protection to "offensive "protection—quite naturally a spiraling down from the spiritual plane to that of the physical—the materialization of mantric power might likewise produce a similar materialization in *metal* with the power to kill.

CHARACTER SKETCH

"Once one concedes the possibility that there may be intuitive, nondiscursive forms of knowledge, then one must logically accept the possibility that the mystical insight is indeed a way of knowing. And if it is a way of knowing, then what the mystic knows—or claims to know—becomes a matter of prime importance."—Ecstasy, Greeley

"So it is logical that God chooses accomplished perfect mystics, because only through (them) can the existence of God be proved for ordinary man."—Letter, Hardjanta

From amongst the various assortment of native characters, gurus and wise men still ferreted away in contemporary Java, I chose to quote one in particular—maybe because he is the very combination of all these various titles in one—but also because he contains many of the essential qualities of spirituality, namely honesty, goodness and steadfastness. As previously mentioned, the word spirituality and the search for it do not necessarily imply a religious motivation nor aspiration for the highest goal, i.e. Liberation. Since the emphasis on moral teachings—such as forms the base of traditional religions—may be lacking in the kepercayaan or Javanist system, it was always was a tremendous relief to find a "guru" who was humble and god-fearing and trustworthy in the highest sense, setting an example by his own life.

W.H.P. Hardjanta-Pradjapangarsa was born in Surakarta, Central Java, on November 17, 1926 as the son of a Surakartan Palace servant.[267] He received an early Christian education in a Dutch school from where he was reprimanded for "disruptive behaviour".refusing to answer a question in class on the subject of religion for the reason that he was too polite to put the teachers in an embarrassing situation! However, during the Japanese occupation, bored with the compulsory physical exercises, he decided to quit. Next, becoming the adept of a Javanese mystical tradition—repudiated by those of his natal faith, Islam, in their attempts to reform and purify this now national religion—his intellectual and spiritual mission drove him to further "disruptiveness" to ultimately achieving yogihood. Not satisfied to merely remain in possession of paranormal powers, he went to the enormous trouble of founding a "new" religion which he claims is none other than that of ancient Majapahit, i.e., Siwa-Buddha. This he decided to package as Hinduism (only because, he delights in relating, Buddhists don't fight and he is a fighter[268] !) thereby aiding in effecting the return of the Hindu faith to the mainland,. That this should be no easy task in an Islam dominated government[269] should prove in itself Hardjanto's charismatic and paranormal disposition! But as we have seen, in Java, Hinduism cannot be separated from Buddhism.

In Hinduism the Sadhar Mapan movement[270] represents syncretic

and mystical rather than doctrinal and ritual commitment; in Buddhism the Kasogatan group stands for the Tantric philosophy of Majapahit as opposed to the new waves of imported orthodoxy.[271]

It might have been expected that this renewed enthusiasm for Hinduism would have been welcomed by the Balinese who often complain of being so "misunderstood" by the Jakarta Islam-dominated government; quite to the contrary…this was not Balinese Hinduism but Javanese. In Surakarta today there is a belief that during the expansion of Islam, Hinduism travelled east of the river Bengawan Solo (i.e. Bali) and Buddhism remained to become merged in kejawan.

Was it Monier Williams (Bra., p.x) who stated that when we come to the question of the Indonesian Wajrayana, Mahayana Buddhist should be understood as Hindu-Javanese people or their descendents.[272]

So noteworthy in this context is to understand the similarity of "feeling" or rasa towards the appellation agama buda, i.e. ethnic Buddhism and Javanism as such.

In the late sixties several hundred thousand Javanese converted to Christianity. Hinduism and Buddhism also became mass movements in Java for the first time in modern history. Until 1965 Hinduism, called Hindu Dharma, was exclusively Balinese. Following the upheaval scattered villagers throughout Java, but especially in mountain areas, chose to identify as Hindus. At the same time the Buddhist movement, which had originated among urban Chinese and priyayi Theosophists, became popular in villages. The exponents of contemporary Hinduism and Buddhism have generally argued that they are not so much "converting" villagers as making them conscious of what their inner commitments always were. Identification with the Indic religions is viewed as renewal of ageless empathy with "agama buda," with the religion of Majapahit.[273]

But back to the biography of Pak Har, as Bapak (father or mister.as all gentlemen are called in Indonesia) Hardjanto (remembering that the "a" is changed to "o" in conversation!) is fondly called.

At the same time that the government bolstered the position of the recognized religions, it also cracked down on the mystical groups.Therefore, the yogi was thus obliged to represent his teaching as a "religion." On the face of it, the choice was not such a difficult one. Islam was out, as he realized long ago, because the representatives of Islamic orthodoxy were over-

whelmingly scriptualist; they were wary of any kind of ecstatic practices and vehemently intolerant of radical mysticism. Nor was Christianity ever a serious possibility for him—positing an absolutely transcendent god and restraining its mystics from presuming to enjoy more than a special window onto the divine presence. The classical doctrines of the Far Eastern religions, on the other hand, were monistic and let open the possibility of human identification with the divine. Or the three recognized Far Eastern religions both Hinduism and Buddhism were familiar constituents of Javanese culture. Thus the Javanese mystic apparently had at least two quite compatible choices of religion open to him.

However, "Without the practice of Yoga, Hinduism becomes a source of A-dharma" (or mis-understanding and disorder), explains Pak Har. "Yoga is a tool to achieve the Source of the Vedas and the One and Only Way to eradicate the Self."

Thus, Hardjanto publicly called for the revival of radical mysticism and urged the nation to see in it its true identity and source of future strength instead of a shameful reminder of a superstitious past. He wanted to address the Western-educated and to convince them of the scientific basis of super-natural experience, so he collaborated with scholars in scientific and technical fields who shared his cultural background and interest in mysticism.[274]

And here is an excerpt from his Letter to the President of Indonesia:

Appeal: We of the older generation cannot eliminate the historical facts: We are the product of neurotic western education and instruction which incites absolute egoism with all its consequences: mutual deceit, killing, fighting, infiltration, subversion, lying, slandering, civil war, regional war and even two world wars.

We would like to appeal: Let the older generation be the only product of neurotic western education and instruction. Please don't bequeath to the younger generation the incessant aping of neurotic western education and instruction. We are only pleading for an infinitesimal amount of humanitarianism.[275]

Not only for pak Har's prolific scholarship and astounding knowledge and understanding, do I choose to portray this character, but for his candid comments as well:

"Ladies! be less concerned with "the man in your life" and more concerned with "the life in your man!"

Indeed, pak Har—being extensively well-read and exceptionally fluent in

several languages (self-taught)—is the spokesman for what he calls the "illiterate" or those who read by rasa rather than by the written word. His criticism of the modern scholar:

.For the illiterate's sake, why does the author in his invitation not include the illiterate with his simple logic? Simple logic teaches us, that the main reason for erecting candis [i.e. temples] with reliefs is to give instruction to the illiterate. Everything pertaining to the aim of the instruction ought to be based upon simple logic. What has led the experts to a side-track is the overlooking of this simple-logic-factor through too much learning maybe.[276]

Pak Har here explains the system[277] long-used for educating the illiterate.a large proportion of the inhabitants of the Indonesian Archipelago, at the time of this writing:

.a simple illiterate person on a pilgrimage to the ancient Buddhist temple Pawon, first passing through a village named Bajranalan (Vajrayana?), passes through a complicated initiation process whereby each religious symbol portrayed by the monuments evokes an appropriate reaction in the pilgrim (who must, it is supposed, also be an adept of yoga). For example, the word

Pawon (itself meaning store-room for the ashes of the dead body) evokes a similar response in the pilgrim who accordingly lies down and decreases his breathing, concentrating on his innermost heart until "all the symbolic instructions[278] come to pass," ultimately gaining the experience of Sunyata.279

The simple-logic method has the advantage of safeguarding man from the false pride, inevitably effected by the activity of the ego who has acquired the ability to recite the canonical literature by heart, which is not only useless in the final analysis, but also causes intellectual impotency, due to the constantly intensive activity of the rational faculty, illuminating the mind certainly but darkening the intellectual NO-Mind, which is the core of the Buddhayana vada.[280]

This propaganda for common-sense (natural wisdom) coming from a yogi (natural living) is the core of his message. This being an ardent appeal for the preservation ofJavanese culture, we remember that, (using the analogy that a fish has no conception of salt…except so far as it fosters his life!) in Javanese there is no word for "culture!"[281]

.Dear God! The linguistic and cultural situation of the older and younger generations has become so critical!!!!! To the point that now the University of Leiden is still considered number one in the study of Old Javanese! If our younger generation has struggled so

hard to go study there, spending millions of rupiahs, and only obtain misleading and insufficient information, what will happen to the Javanese language and ethnic group?????.

The plight of Indonesian cultural values, which have obtained a more complete analysis abroad, is more and more obvious. If the study of Javanese is considered top of the University of Leiden, now it is also easier to study Javanese music and dance in Hawaii of L.A. This may also happen to Javanese mysticism, to the degree

that I have mastered, if my works in Indonesia are ignored, or lost or destroyed in the garbage dumps; although they have been considered important enough to be used as the basis of dissertations of foreigners at Stanford University.at Berkeley University (& etc.) How ironical is our national way of life![282]

We must remember that although pak Har speaks as a scholar, he is actually an accomplished yogi. His biography is packed with miracles attributed to his years of living in an abandoned graveyard, practicing austerities. Now he lives in a tiny littered office—as in a show case, opening his door only in the evening—where he sits silently, incessantly smoking clove cigarettes with an ongoing television always blasting out the national program; only to close his doors in the morning when he finally hibernates like an owl. His students practicing his Sun Yoga meditation may drop into visit him but he is invariably crammed in by visiting friends who drink black sweet jasmine tea and enjoy his boisterous and outrageous laughter, graced by his perceptive remarks which arrive at appropriate moments only. Wise words can still often be heard in modern Java, but such forthright and direct approach as pak Har's are definitely not the norm in the subdued, polite society of Java which prefers dishonesty to confrontation. Yet there is something desperate in the friendly patience of this old yogi who insists.

"My complaints are not the complaints of an individual, but the complaints of a mystical tradition which has been in existence for 2 million years."

Along the same lines, we quote from the venerable founder of Subud, Bpk. Subuh, who also springs from an Islamic background and to whom also are attributed various miraculous experiences. However, different to pak Har, he never renounced the Muslim faith and many followers adopt Islamic names. But it is not "religion" that he teaches; rather he offers the

opportunity for the direct experience itself—through mystical experience one is then free to adopt the religion of one's own choice.

So, in the olden days, when people used to sing or perform.It had the effect of awakening the jiwa [soul] of those who listened

to it. And that which came out, which they did, was entirely something that they received, that they were moved to do from their jiwa, from within. .So that today the culture which used to be a living culture is now a dead culture. In fact, people nowadays sing in order to sell what they sing. .This is why it is really necessary for us to awaken culture, or that culture should awaken again with us, the culture which truly originates in the human nature and represents man's worship of Almighty God True culture and worship are one, not in any limited, sectarian or formal sense, but essentially. True culture is the expression of an inner feeling that has been brought to life, and is closely related to self-knowledge and the realization of a person's true talent. We should be able to show real culture, coming from the jiwa, so that the performances not only attract the hearts of the onlookers but make them really aware of their lives. Thus, although they only watch and listen, they can learn to improve their conduct and change their wrong ways and behaviour.[283]

WAYANG KULIT

Considering the most important aspects of Javanese culture, we cannot exclude the mystical symbolism in the wayang kulit or shadow puppets. The role played by wayang kulit approaches only to that of religion. A performance is usually commissioned at regular intervals to "purify" a village, to celebrate a circumcision or to assure the success of an enterprise; but for no matter what the excuse, the auspiciousness is shared equally by all. True wayang is a selamatan—from the root selamat, or safe—and for the duration of the ceremony the safekeeping of all beings is guaranteed.

The shadow plays and other arts associated with them of course draw their basic stories from the great Indian epics, but there are many local modifications and additions. More importantly, Javanese mystics see the wayang very self consciously as a metaphor for the inner struggle toward awareness that goes on within all men. The various characters of the wayang are taken to represent different psychological forces in conflict within us. A number of systems of thought can be related to them: the four primal elements (earth, air, fire, water), different centers of awareness within the human being (specifically the Indic system of cakras). While the great war of the mythology refers at one level to inner psychological struggle, it refers equally to the macrocosmic conflicts occurring socially in the external world. It is an image through which the overall spiritual struggle of man is presented.[284]

Is the origin of this unusual art form from Indonesia itself? According to A. Renstse:

The shadow play theater is found in many places in Asia from China to Turkey, but nowhere has it been found developed to such a high cultural standard as in the Malay Archipelago. Perhaps it did not originate in Java, in which case we shall probably have to follow the traces of Animism and Shamanism back into Central Asia to find the place where the shadow play originated.[285]

If not, then why can it be found here so "alive and kicking,"especially in the heartland of Java? He continues that ".it must have more quickly deteriorated elsewhere, the roots being necessarily stronger in its possible land of origin where, in general it has been able to withstand the assault of Western culture." After considerable research, as early back as 1458, Claire Holt answers:

Wherever its technique may have originated, the Indonesian Wayang Kulit also is a uniquely Javanese and Balinese creation—in the form and contents of its plays, in the style of its extraordinary puppets and in the manner of presentation by the story teller, the Venerable Dalang.[286]

Most Javanese-Indonesians feel more at ease sleeping with the radio blasting out the monotonous but soothing voice of the dalang or story-teller-cum-puppet-master, punctuated by the melodious gamelan and counter-pointed by an equally monotonous series of sharp raps with which he intersperses his dialogue, presumably to emphasize the meaning.or is it to keep himself awake? The dalang must be ambidextrous in moving his puppets, and remembers not only the dialogs but the inner meanings as well; and, most incredibly, drinks tea during the whole night never taking a break to urinate! If there are Gurus in Indonesia, in the sense of a superior being with responsibility towards the spiritual upliftment of the masses, then I would say they are dalangs. As quoted by the Mangkunegara:

"The wayang performance itself suggests the practice of semadi.[287] So, the gamelan music accompanying Bima's vertiginous journey (for example) provides sensations akin to those experienced by a semadi practioner just before and after his "spiritual self" emerges; the dalangs knocks of the mallet against the wooden wayang chest are like his accelerated heartbeats when that moment nears."

A dalang explains the common reasons for the attaining of samadi as taught in the wayang tradition:

1) to grasp the meaning, origin and purpose of life

to activate higher powers within oneself, to overcome frustration; and

to secure “higher powers for the use of magic, such as overpowering one’s enemies,” etc.[288]

SEMAR

Merely knowing the wayang stories—let alone searching out the deeper meaning—is no easy task for anyone; (should I attempt to interpret anything here a Javanese would be bound to hint that I have erred!) but at least the four main “clowns” or punokawan—playing the part of jesters or holy fools and having the dual aspect of wisdom/ridicule—deserve mention. The most important and popular of these advisers is Semar, an obese waddling character who is constantly breaking wind and engaging in off-color songs and stories. Yet, he is said by the puppeteer (dalang) to be in fact the god Sang Hyang Ismaya, the most powerful of gods, who could rule the world if he wished. In spite of his foolish and ridiculous behaviour, his advice is sought out by the heroic Pandawas since it contains the highest wisdom.

In Javanese culture the most famous clowns are not only purveyors of atrocious puns, of a coarse or gentle humour, and sometimes of the most abominable behaviour, but are also wise and even divine figures. With their comic aspect they combine powerful spiritual qualities which may seem inconsistent to the Westerner, but which are for the Javanese merely two diverse but inseparable aspects of the entire phenomenon.the divine aspect of these wayang figures is as important as the comic.

W.S. Rendra, one of Java’s bravest poets (considered “dissident”) who is well-acquainted with all types of cultural literature, has explained to me

that these clowns may have been inspired by the harlequin—Pierrot of the Comedia del Arte, as imported by the Portuguese. In any case, Semar remains unique as father of three sotty sons which include: the limping Gareng; tall and spindly, rag-clutching Petruk sporting a Chinaman’s pigtail atop his pointed head (symbolic of his Chinese-like wit?); and foolish, faithful and fat Bagong. yet they evoke mirth and joy upon even their mere appearance in the performance, usually after midnight.

That teachers should use the media of laughter is characteristic of Indonesian wisdom-method. Conversely, our Western over-preoccupation with serious thought must also seem ridiculous to them:

.generally speaking, the Javanese courtly elite seem to have looked upon the Dutchmen as ‘clowns’.[289]

Javanese-Dutch relations can only be understood within the cultural context in which the Dutch took up their roles as characters on the Javanese stage.[290]

We will let a dalang himself introduce Semar:

Why is he called Semar? Semar is derived from the samar (dim, obscure, mysterious).[291] Indeed, Kyai Lurah Semar may well be called mysterious. Designate him as a man, his face looks like a woman's; say that he is a woman, his appearance is that of a man. How does Kyai Lurah Semar look? He has a turned up nose, but it is lovable; watering eyes but lovable; puffed cheeks, also lovable; he is pot-bellied, but lovable; in short, everything about him is lovable.[292]

Both Western and Javanese scholars use Semar as prime example of the richness of indigenous content and he is succinctly described by Stange:

At a somewhat more literal level Semar is viewed as the founding ancestor and chief guardian spirit of the ethnic Javanese. He is thought to have been the Promethian godman who first came to an accommodation with the natural forces of the island, thereby making it suitable for human habitation and rice cultivation. He did that by planting a talisman (tumbal) on the hillock called Gunung Tidar near Magelang, a hill known as the centre and navel of Java. Having established the initial balance between social and natural realms, he has remained an intermediary between them in his subsequent position as master of the network of spirit kingdoms which focus on the sacred pilgrimage sites (kramat) dotting the Javanese countryside. Although his actual function within the spirit realms has altered in response to successive Indic, Islamic and Western influences, he has been viewed as key ancestral spirit (danhyang) by Javanist mystics throughout the fluctuations of history. In this role Semar is not only the guardian of Javanism (kejawen), but also a symbol of quintessentially Javanese identity.[293]

Semar's kramat area is located particularly at Srandil mountain near Cilacap as well as several other places, including the Dieng Plateau where there is a famous cave where he reputedly "speaks" to the faithful. It is significant that these large number of power points associated with Semar are linked to geographic and natural rather than human structures. Being hermaphrodite, he is considered half-human and half-god, representative as well as protector of the common folk identifying with him. Semar's role thereby suggests that secretly, despite the glory of the courts where he advises, his power lies with the people. His interventions remind audi-

ences that the masses have the capacity to overturn dynasties—to the extent of influencing national events—if and when rulers fail to maintain the cosmic balance they are expected to sustain.

Indeed, squat, dwarf-like Semar—looking more like a bull-dog than a god—epitomizes ethnic power/science/magic (ilmu) which has been driven underground by each succeeding wave of foreign entry.yet lying dormant, just awaiting the opportunity to erupt, still issuing forth like the fine steady feather of steam always noticeable above a still-active volcanic crater…such as Merapi.

.kebatinan mystics often suggest that he is a representation of the life essence within every individual. Within the map of individual psychology provided by wayang, Semar is identified with the lowest of the centres of the triloka, specifically with the genitals.[294] Like human genitals, Semar occupies a position which is often downgraded and rarely appreciated as the basis of life. In this respect it is likely that the symbolism of Semar has meshed with Tantric mysticism.[295]

NYAI LORO KIDUL

Let us now turn our attention to Nyai Loro Kidul, heroine of the Bedoyo Semang, the indigenous, animistic Queen of the South Sea (i.e., the Indonesian Ocean). She is called the Queen of the spirit world, the realm between heaven and earth, and maintains a golden palace at the bottom of the ocean guarded by a spirit army of female soldiers. She has powers to grant to devotees, sometimes in the form of rubies that render the bearer invulnerable, and she has the power to destroy those who displease her by taking them to their deaths in the powerful currents of the Indonesian Ocean. By legend, her appearance is usually one of captivating beauty, but can also be one of horror.[296]

The horror stories connected with this ravishing queen (ratu) abound—virtually, all the cases of drowning are attributed to her jealous moods, and she is particularly cruel to lovers. Her power is believed and therefore strong as a result. Some scholars claim she is the wrathful aspect[297] of the Hindu Durga (whose other name, chandika, is the alleged origin for chandi). There does exist a cult of believers who placate her periodically by keeping vigil on her sacred beach during certain proscribed nights, lighting bonfires in the sand and meditating. I myself have seen a group of several meditators testing their powers by sitting in a little group on the shore, the tide washing up to the right and left of them but not wetting a single meditator. At this time, the local prostitutes also come to test the power of the meditators. If she should win over him, although she

may forfeit any charges she will receive a boon of luck for her work. There is an open temple on Nyai Loro Kidul's most kramat beach, Parangkusumo, where acrid resinous incense (menyan) is kept burning until dawn on auspicious days when the locals, come sometimes from afar, bringing coconuts to offer her in the sea. The prayers made are usually requests for boons, luck or protection.

But Nyai Loro Kidul is especially dear to all the ruling Sultans who have managed a secret link with her—a spiritual marriage, which is re-enacted and regularly celebrated, sometimes by dance. The Bedoyo Semang is attributed to her and the performance of this dance is still secretly guarded.

The Serat Babad Nitik in the Yogyakarta Kraton tells of her meeting with Panembahan Senopati at his meditation spot on the beach at Parangtritis. She asked him to go with her and reign as king in her land, Kenconosari, but he refused for fear of not being able to return to Mataram. However, the mutual attraction between this courageous sultan and the spirit queen led to a most awesome sexual meeting, resulting in or accompanied by fierce rain storms full of wind and electricity and words of warning and wisdom about death. Since this meeting, Ratu Kidul has been regarded as both the wife and mother of all the descendant Sultans of Yogyakarta and Susuhunans of Surakarta. If the Sultan is viewed as having great power, the power of sakti,, one or the sources of that power is his traditional consort, the Queen of the Spirits and the South Sea.[298]

It was possible for me to become acquainted with the Queen's servant and messenger, a virtually withered hag, Sim Bah Prawira, who finally passed away at the incredible age of 150 years! Supposing her age had been overestimated, which I doubt, she definitely was ancient but completely lucid nevertheless, with a refined sense of humour and a certain coquette cuteness as well. After midnight, the sakti bestowed through her link to Ratu Kidul enabled her to advise the patient visitors strewn all over her front porch until the cockcrow of morning, awaiting their turn to sit in her presence—most usually requesting numbers for winning the lottery!

In Indonesia, as elsewhere, there are "fairy tales" of persons (not always children!) being snatched away from reality and led into an invisible kingdom only to be found much later—sometimes weeks—staggering, lost and exhausted, having been made drunk by their incredible experiences. I have witnessed dukuns sought for the specific purpose of tracking down disappeared persons and heard the personal account of an elderly man who remembers having been so lost in his younger days; to him the time seemed like several minutes but to his distraught family the time was

much longer. I have also read first-hand experiences of someone kidnapped and seduced by Nyai Loro Kidul, only to find himself embracing a large snake!

Tales of the naga or dragon-like serpent are still rampant and they are as feared as they are revered. The crowned naga kings, tails entwined, are the guardians of Yogyakarta. In the Buddhist Vihara at Mendut, the Indonesian Bhikku Pandewara has such a serpent guarding the footprint of the Buddha. We know that the Buddha was guarded during his meditation in Bodhgaya by the giant naga {Mugilinda}; and the founder of the

Mahayana school of Madhyamika, Nagarjuna, received his name from his communion with the nagas. They are the keepers of the jewel; the jewel hidden in the lower depths. And in these dark times, the jewel Dharma is the Tantra.

The significance of this symbology became more and more relevant the longer I stayed in Java. India and Indonesia share a common house pet—the tiny lizard or cecak, which harmlessly scuttle about in search for flies. Their shape resembles the kris and the movement resembles a flash of lightening, but the little sound they periodically utter is remarkably similar to the raps of the dalang. These omnipresent gentle reptiles are cousins to the Komodo Dragons, the enormous lizards found only in the Archipelago. Dragons we know are symbolic of energy; they travel through the earth as magnetic energy following Ley Lines only to emerge and disperse in the heavens, to reappear in the form of rain clouds. The "paths of the dragon." (lung mei) or Ley lines, and the ancient geomantic science are now returning during this era of the New Age.

The natural triangle formed by Mount Lawu of Solo and Mount Merapi of Yogya causes an intangible tension.which especially felt at Parangtritis. Maybe it is no coincidence that a volcano is located at Kaliaurang.a name related to the Hindu goddess Kali perchance?. The area within this triangle has traditionally inspired austerities,

.It is possible that these ancient temples housed small groups of hermits, always respected by the Javanese. Perhaps such figures, too, helped the new rulers of Central Java to understand what it meant to be lords over the land dominated by the power of Mt. Merapi and the Goddess of the Southern Ocean.[299]

There is a notion in Yogyakarta that when the volatile and highly dangerous volcano Merapi erupts, it is because it wants to "marry" the Queen of the South Sea (Ricklefs 1974). Symmetrically, the

fear of the waters of the South Sea going up the rivers to the north to meet the volcano would have the effect of severing the kingdom

(Resnik 1982). People describe a phenomenon called lampor, a noise of hooves and a rushing wind, as a sign of Kangjeng Ratu Kidul being on the rampage with her followers among other things for the purpose of meeting with Merapi; a union some described as the lingga-yoni.300

SABDOPALON

"There is no doubt, at least at the level of public preoccupation, that Semar now draws much of the energy which previously focused on Nyai Loro Kidul" states Stange.

Whatever the status of Nyai Loro Kidul, many Javanists have felt that Semar was to replace her now. Nyai Loro Kidul rose to power with the fall of Majapahit, becoming queen at the point Semar, through his incarnation as Sabdo Palon, announced his five hundred year retirement.[301]

According to the babad or histories attributed to the transition period of the ending of Majapahit, during the entry of Islam, our chameleon-dragon, Semar, is considered to have emanated as Sabdo Palon and Noyo Genggon, who like their progenitors are also the comic advisors to the kings of old—not in wayang kulit, however, but in the human drama or ketoprak. This is enacted in theaters at fairs during auspicious occasions and is regularly televised as well. Although the masses may be aware of these characters, only an astute kejawen will understand the significance of Semar's transformation.

Because Sabdo Palon has been seen as an incarnation of Semar, he represented quintessential Javanism, the identity of the ethnic group. In announcing his "retirement" he indicated that during that period he, and with him Javanese identify, would lie dormant. At the same time he promised to return, and in doing so to bring return to an age in which Javanese could feel fully themselves once again. In any case, this is how subsequent Javanist tradition has seen the transition from Indic to Islamic Java and this is how many have understood the period of Dutch colonial influence. Although the Sabdo Palon cycle has been woven into many others, during the seventies and within Suharto's Indonesia it has risen to special prominence as a framework within which some Javanese interpret their present[302]

From Sanskrit sabda means WORD; and palon is the name of the mallet used by a judge; "The Final Word" we might say! These trusted servants to the last Hindu-Buddhist king of Majapahit, advised King Brawijaya not to convert to Islam.[303] "Do as you wish, but as for me—it is better to die in

my own religion; and.” Sabdopalon is remembered to have promised, “.I will returnf

Sabdapalon and Nayagengon (who stand for Javanism pure and simple) took their leave of Java when Brawijaya was converted to Islam, but they will return in attendance on the new rulers.[304]

And we are told that the designated date for this “return” was to be 500 years. If we are to calculate the end of Majapahit was circa 1478, the time predicted for the re-emergence of the “ancient religion,” (agama budi305 or agama benar)306 would fall somewhere around 1978. This was the time that the Government legally recognized Kebatinan (through the acceptance of Kepercayaan), also minting a new Rupiah 100 coin bearing the Javanist mandala symbol: the gunungan[307]In 1987, a large and prominent statue of Krishna was installed in Jakarta—all these were taken as omens by the mystics patiently awaiting signs of “the return.”

When the Majapahit king fled with his wounded kingdom towards the west, he escaped to the Central Java mountains—Gunung Lawu, Solo and the Gunung Kidul or the Wonosari area near Yogya. To this day, the fishermen and farmers here feel proud to be linked to this ancient kingdom, and some county areas (kecamaten) are named after members of his retinue. Since, as we have seen, it is customary for kejawen to make offerings, go on a pilgrimage or otherwise perform austerities in order to receive a boon or “inspired message”—some kind of a personal instruction or “revelation” (dahwuhwhich are sometimes powerful enough to bear relevance to the whole family or even nation!)—in order to put myself into harmony with Sabdopalon’s prophecy, I sought out a particular cave dedicated to him.

At the time I was staying in this small cave[308] on the coast near Baron, even the less educated villagers being acquainted with the dahwuh of Sabdopalon, no one seemed surprised that I should choose to inhabit this cave; nevertheless I was visited and “checked out” by the village elder After mentioning that I had been briefly visited by an apparition—an old Aryan sage—he informed me that nearby was another kramat cave connected to Aji Saka. This venerable farmer completely amazed me with his “recollections;” he possessed an extraordinary repertoire of “tid-bits” in relation to King Brawijaya—the names of his concubines, the name of his 2 dogs and where he had played with them, the locations where he had sat to trim his fingernails, where he had attained muksa, etc. The villagers also would respectfully come to visit bringing me offerings of food, and when I asked their religion (although they were officially listed as Muslim) they would honestly say: “I am Muslim but I don’t pray,” or simply “Hindu” or “Buda”.. .and then touchingly beg me to teach them meditation.[309]

Another episode worthy of mention was personally presented by a dukun —elected—village head: pak Dikdo of the Wonosari / Wonogiri area of Gunung Kidul. Although kejawen he admitted a certain fondness for the Buddha; indeed, his frequent advice to be good was certainly more "Buddhist" than the usual advice, i.e., good and bad have an equal value and only through power can we overcome our enemies, etc. Pak Dikdo professed the ability to bring dying persons back to life and had frequent visitors in the dead of night from all areas of Indonesia.

The story he related to me had to do with the area of Wonosari called desa Palian (near the cave mentioned above). Here the custom has been to publicly reveal the contents of a sacred stone jar, previously ritualistically purified and sealed with several layers of material for the duration of a year, to be opened, examined and interpreted at the time before the monsoon in autumn. That year (1986), he explained, the contents which mysteriously appeared within were threefold: first, the shell of a peanut; second, a pack of cigarettes and third, a map of India! As to the first two objects, we have no difficulty in imagining their "apparition," but as for the third, it is difficult to understand from where this has appeared and for what reason. Unless we accept it as another manifestation of the wahyu Majapahit.

MYTHICAL LEMURIA

The case for Java's claim to kinship with this quasi-mythical, hypothetical ancient continent of Lemuria (or Lanka, as the case may be) can be examined by looking into the mysteries of Majapahit.and therefore Hardjanto's work done to promote the possible relation between the Indonesian Archipelago and the "lost continent of Lemuria" deserves notice here. First, some information on this esoteric subject as we look into A Dictionary of Some Theosophical Terms:

LEMURIA—The name given by Mme. Blavatsky to all the countries inhabited by the Third Root-race. The main continent of Lemuria is stated to have reached from the middle of the South Atlantic Ocean, across South Africa, Australia, New Zealand, and the greater part of the South Pacific. Further eastward of this was a large island-continent stretching as far as, and including, the south of South America. Very nearly the whole of Europe and the greater part of Asia, were, in this age, below the sea-level.

Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age. S.D. ii 327.[310]

Lemurians—The Third Root-race.They were of gigantic size, androgynes or hermaphrodites during the earlier periods of the Race, but afterwards differentiating into distinctly male and female forms..

The degraded remnants of the Third Root-race who still inhabit the earth may be recognised in the aborigines of Australia, the Andaman Islanders, some hill-tribes of India, the Tierra-del-Fuegans, the Bushmen of Africa, and some other savage tribes.[311]

Regarding this controversial subject (as well as the even more controversial claim that Tantra—having been inherited by the ancient Javanese from their supposedly Lemurian ancestors—originated in Java and was exported thereby to India, rather than the other way; thereby confounding all commonly held historical premises) we can only conjecture, since, unfortunately, historical validity has not yet been sanctioned; therefore we are at the mercy of information from "questionable" sources. Professor Stange explained in his course at the Asian Studies Programme of Murdoch University in Australia—as already pointed out by Mus in his article: India seen from the East; India and Indigenous Cults—the whole

monsoon area of south-east Asia was already fully animistic (if not tantric?) during the Dongson Period by a substrata of native beliefs which covered the area of South China through Cambodia over to Indonesia and South India. It was from these lingering ethnic beliefs that the "fable" of Atlantis and Lemuria was preserved, coming down to us as it has via Plato and propounded by the Theosophical Society, among the less obscure sources. Could the origin of Hinduism itself be attributed to Lemurian left-over myths and rites? Accepting this would make Java's claim to being the mother-land of Tantra an easier step to take.

As the premise that all expressions of the Hindu-Indonesian culture should be assessed in terms of their Indian origin is doubtful validity, it is perhaps this faulty premise that has prevented the earlier scholars from progressing as far as they might towards an understanding of Java's past. There is even a very strong surmise, that the rulers of those kingdoms were not Indians but Indonesians. Therefore it is perfectly reasonable to assume that the differences between the manifestation of Hindu-Indonesian culture and their Indian prototypes are the result of conscious selections on the part of the inhabitants at the beginning of the era SAKA.[312]

Of course, there is the belief in Indonesia of a connection to a land ".where the ancestors practiced a wonderfully pure and elevated spiritualism." which is common to all mystics.[313] The Indians as well complain of a lack of research on this subject.

The study of proto-history of India is at its introductory stage. Whatever was done was made in upper India with a wrong base or misconception. Bhagavathapurana clearly defines Manu as Dravida Rajeswara. But a proto-historian had described him as the first Aryan king. Visnupurana locates Mt. Meru far south of equator. But the proto-historians identify Pamir as Mt. Meru. The research on Lemuria had not been seriously attempted.[314]

Already mentioned was the curious “fault line” area Wallacea , somewhere between Australia and Indonesia.

The South Sea at one time formed a large Pacific Continent, and the numerous little islands which now lie scattered in it were simply the highest peaks of the mountains covering that continent. The Indian Ocean formed a continent which extended from the Sunda Islands along the southern coast of Asia to the east coast of Africa. This large continent of former times Sclater, an Englishman, has called Lemuria, from the monkey-like animals which inhabited it, and it is at the same time of great importance from being the probably cradle of the human race, which in all likelihood here first developed out of anthropoid apes. The important proof which Alfred Wallace has furnished, by the help of chorological facts, that the present Malayan Archipelago consists in reality of the two completely different divisions, is particularly interesting. The western division, the Indo-Malayan Archipelago, comprising the large islands of Borneo, Java and Sumatra, was formerly connected by Malacca with the Asiatic continent, and probably also with the Lemurian continent just mentioned The eastern division on the other hand, the Austro-Malayan Archipelago, comprising Celebes, the Moluccas, New Guinea, Solomon’s Islands, etc. was formerly directly connected with Australia. Both divisions were formerly two continents separated by a strait, but they have now for the most part sunk below the level of the sea. Wallace, solely on the ground of his accurate chorological observations, has been able in the most accurate manner to determine the position of this former strait, the south end of which passes between Bali and Lombok.[315]

(We can therefore sympathize with the ethnic complications arising from Irian Jayans bearing greater physical similarity to the Papua New Guineans!).

Hardjanto refers to this possible continent of Lemuria as Langka-Dhvipa; the natives thereby having inherited in part the tremendous psychic abili-

ties of their ancestors.those very abilities which is repudiated to have destroyed their continent!

Hardjanto's view of the "central theme" of the Ramayana was that it was concerned precisely with the practice of yoga in order to acquire supernatural power and exercise it justly in the mundane world. Further, he argued, this practice was an indigenous product of the Indonesian peoples. Western scholars, he said, had mistakenly construed Indonesians as "culture beggars" who merely passively received from India a tale about that country (home of Prince Rama) and Sri Langka (home of Rama's opponent, the giant king Ravana) (ibid:2). Actually, he said, the tale concerns India and "Langka-Dhvipa," a now largely submerged continent of which the Indonesian islands as well as far flung island to the west and east are remnants. Indonesia ("Madhya-Langka"), as the centre of the ancient civilization of that continent, produced the body of knowledge called "yogamaya," the way of god realization. Prince Rama, he asserted, demonstrated the use of yogamaya, with its attendant powers to conquer evil Ravana.[316]

Langka-Dhvipa, the sunken continent of which present Indonesia forms the central region (Madya Langka), covers Madagascar in the west, Australia and New Zealand in the south, Easter Island and California in the east, and Hainan-Taiwan—South Japan in the north. The main characteristics of the continent and its inhabitants are:

1. It is the oldest continent

2. It is the cradle of the human race

3. Common use of the "Third Eye" [317]

The utilization of bio-atomic power[i.e. psychic abilities such as are still practiced; see Muksa [318]

As explained by the Rosicrucian, W.S. Cerve:

On the one continent shown in black on the map [No. 1] all human civilization began, and, probably, here too, was the beginning of all creatures that lived out of or above the waters of the earth. This ancient continent, which is now called Lemuria, but which had other names in times that are past, was truly the cradle of the human race and the original Garden ofEden, if we look upon the ancient traditional story of the creation of man as symbolical of the actual facts.

About 82,000 years ago the first of the definitely recorded series of magnetic waves began to move once more around the earth's circuit from east to west. The ones which had preceded these by several hundred thousand years, are not definitely recorded, but those which began about 82,000 years ago affected civilization to such an extent and made such important changes in the lands that were highly civilized, that records regarding the changes were made. We find that the first and most important change that took place is that shown on Map No. 2. First, beginning at about 140 degrees eastern longitude, the part of the continent of Lemuria that was connected with Asia and Africa began to sink slightly, enough to be broken up into swampy islands, and other parts of it submerged leaving the continent of Lemuria a much

smaller continent, located entirely in the Pacific Ocean and contacting some of the present-day islands near the shore of Asia

Later on when the continent of Lemuria was submerged this high portion of Lemuria, joining the western part of North America, remained above the water and constitutes the Pacific Coast of North America, including the states of Washington, Oregon, all of California, a small part of Nevada, Lower California, and parts of Arizona and Mexico. The western end of Lemuria, near the coast of Asia, was beginning to sink and form islands, and here was the beginning of the formation of the new or separate continent of Australia and the islands east and north of it.[319]

Lastly, among the traces of a pre-Hindu civilization may be cited a legend current in a tribe now reduced to a few individuals living far scattered in the forests of Sumatra; this legend recounts the exploits of a hero called "Bitter-tongue," who, by magic words, is said to have petrified certain individuals on the plateau of Pasemah. As a matter of fact, we find in this place a series of blocks sculptured with rather crude images. These sculptures, which display an art strange and naive at the same time, remind us of the extra-ordinary giants of Easter Island, whose origin is still a mystery.[320]

This type of sculpture can also be found in Central Java at chandi Sukh and Ceto—both off the beaten track but the latter relatively unknown by tourists. Chandi Suku is considered a pre-Hindu fertility temple and astounds us with its similarity to Mayan pyramidical architecture.

The following is a description of the ending of Atlantis, no doubt bearing similarities to the ending of Lemuria.

It began with violent volcanic eruptions. All the lands where is now the Gulf of Mexico were swallowed up on the waters sev-

eral large islands were seen between the shores of primeval America and Africa, and Africa was not known by that name in those far days. The Atlanteans were warned to go east or to Egypt, which, as a centre, was to take the place of Atlantis.

Such a shifting of the axis was taking place, that east seemed to be moving west. There were then hundreds of miles of land between the Sahara Sea and Egypt, but this land became submerged.[321]

Here we are reminded of the great Krakatoa explosion:

In the course of two days, August 26-27, 1883, 23 Square kilometers of Krakatoa disappeared as the result of a series of violent explosions. The biggest explosion, at 10 A.M. on the 27th, was heard from Alice Spring in Australia to Martinique, and from Ceylon to Northern Malaya. Atmospheric shock waves from it traveled three and one-half times around the globe. The blast caused serious damage to houses up to 60 kilometers away. Tidal waves were associated with the biggest explosions, and that associated with the biggest explosion was reliably reported as 17 meters high at Vlakke Hoek lighthouse 88 kilometers away from Krakatoa. The waves destroyed nearly 300 towns and villages on the surrounding coasts of Java and Sumatra, and a large proportion of the coastal population, amounting to over 36,000 people, was drowned. A pall of darkness spread east and west up to 240 kilometers in each direction, and caused extreme distress in the towns of Batavia and Buitenzorg 180 kilometers away. A rain of fine ash fell on ships up to 16,000 kilometers distant. Masses of floating pumice blocked harbors and filled the sea in the Sunda Strait for a considerable time, and for many months afterward ships over a wide area of the Indian Ocean reported pumice in considerable quantities.[322]

Planetary collisions are also described in connection with Atlantis and Gondwan:a. Braghine explains how Venus—in the form of a comet—in the second millennium B.C. twice came into contact with earth, thus changing its orbit.The shock would have caused the submersion of Atlantis as well as “another vast continent in the Indian Ocean”—Sumatra and other pacific islands representing the leftovers of this great civilization and the lost continent of Lemuria or Gondwana. According to Braghine, the civilization of Gondwana precedes the apparition of the moon itself and is the cause of the origin of man.[323] Whether or not there is a difference of opinion as to whether mankind begun in Africa or Lemuria is also resolved by Cerve:

We know, furthermore, from the records that have been preserved,

that as the western part of Lemuria, located in the Indian Ocean, began to suffer from the cataclysmic changes and to sink beneath the surface of the ocean, that the people of Lemuria began to disperse themselves in various directions. Africa was the closest land to this western portion and, in fact, a part of Africa as we know it today was at one time a part of Lemuria itself. But the portion of Africa that overlapped Lemuria or touched its shores in other parts was a vast swampland at the time that Lemuria began to submerge, and except for a few high parts which eventually became mountains and now constitute islands in the Indian Ocean, the most habitable lands to which the Lemurians could go during the periods of their catastrophe were toward the east, including those high parts that now constitute the islands of Sumatra, Java, Borneo, New Guinea, Australia, New Zealand, and others.[324]

CHAPTER VI—TANTRA

The words in Sanskrit for: male/female (phallus/vulva) corresponding to earth and heaven—or yin and yang—have a similar value by way of contrast, but by quality lingam and yoni have a more human and therefore definitely more sexual connotation.

As the symbol of male creative energy, the lingam is frequently combined with the primary symbol of female creative energy, the yoni, the latter forming the base of the image with the former rising from its center. This serves as a representation of the creative union that procreates and sustains the life of the universe. Lingam and yoni, Shiva and his goddess, symbolize the antagonistic yet co-operating forces of the sexes.[325]

In Tibetan, this connotation is vividly portrayed by yab/yum (father/mother)—a symbol less abstract, more fleshy in content but as pictured on the Tibetan thanka scroll paintings—aesthetically spiritualized nevertheless.

The basic Indian doctrine—the principles in timeless union—finds no more striking symbolization anywhere than in the lamasery cult of the icon of the holy bliss (mahasukha) of the united couple.[326]

In Nepal—the country of origin of the Buddha (Lumbini) which although a Hindu Kingdom is nevertheless considered Hindu-Buddhist in flavor—the sight of the Buddha seated on a lingam/yoni throne is not uncommon. Indeed, the significance of the predominant role of sexual symbology in Tantra, is noticeable in both systems of Hindu and Buddhist tantra. This juxtaposition of human sex is a central symbol showing the paradoxical relationship between duality and unity.

Sex, in Tantrism, has a high symbolic role. The holy fear of the uncontrollable forces in human nature and the consequent strict resistance to the animal instincts and energies, which characterize the common history of man from the earliest taboo to the latest moral tract, can be explained as the result and residue of devastating experiences in the past of the race and the by-product of the successful, historical struggle for independence of a higher, "purer," spiritual principle.[327]

However, sexual energy—the essence being transformed into spiritual energy—is used by necessity in tantra.in the same way that garbage can be recycled to fertilize a garden.

YONI...AS FEMALE PRINCIPLE

The yoni has historically been portrayed as a lotus flower and often used as the pedestal for the lingam. The psychic energy centers or chakra s are also portrayed as lotus flowers, seven in number. Traditionally, Kundalini Yoga is the yoga of opening the chakras through correct meditation This can also be known as Padma Marga Yoga or the Lotus Path.

And so now it appears that though the earliest literary evidence of the existence of the goddess Lotus-Shri-Lakshmi is a late and apocryphal hymn attached to the Aryan corpus of the Rig Veda, this mother of the world was actually supreme in India long before the arrival of the conquerors from the north. The occlusion of the Indus Civilization together with its goddess queen must have resulted from the arrival of the strictly patriarchal

warrior-herdsmen, and the installation of their patriarchal gods. The Mother was removed from her lotus and Brahma seated in her stead, she herself relegated.to the servile position of the Brahmin wife. Nevertheless, in the hearts of the native population, her supremacy was maintained, and with the gradual merging, through the centuries, of the Vedic and pre-Vedic traditions, gradually she returned to her position of honor. .She is visible everywhere in the monuments of early Buddhist art, and in the works of the classic period she stands triumphant on every side. Today she is the greatest power in the Orient.[328]

The Hymn attached to the Rig Veda addresses her: ."Thou art the mother of created beings," and as the Mother she is called Ksama, "Earth." She is thus a special aspect or logical development of the Mother Earth of old: the great mother goddess of the Chalcolithic period, who was worshipped over a wide area of the world, and of whom innumerable images have been found throughout the ancient Near East, in the lands of the Mediterranean, the Black Sea, and in the Danube valley. She is a sister, or double of the well-known goddess of early Sumero-Semitic Mesopotamia;[329] and thus she furnishes a clue to pre-Aryan linkages between India and the sources of our Western tradition of myth and symbol.[330]

Could this "Lady Lotus" be none other than the Great White Goddess, the feminine aspect of God—initiatoress into poetry and the mysteries of tantra? Quoting from an article entitled, What Became of God the Mother? concerned with

.the rationizations in early Christian sects for the subjugation of

women with the orthodox Christian Church. .She has also shown that many of the early Jewish and Christian gnostic texts, which abounded in feminine symbolism as applied to God, were attacked and condemned to oblivion as heresies as early as A.D. 100-150. In addition, many of these early Christian texts referring to a female divinity and an androgynous creator were rejected as heterodox, and only a selected list of 26 were approved as orthodox and became incorporated as texts in the New Testament.[331]

Could this also be Tara, the "Saviouress" of the Tibetans, the mostly benevolent goddess seen mostly as wrathful by the Hindus? According to the Taratantra:

"The worshippers of Tara, O great goddess, they are the true Brahmins; in this age the great Brahma-Knowledge is indeed hard to attain."

In Tibet, we need not look far for any homage to the lotus, for when we translate Tibet's Great Mantra:

.the mystic, oft-repeated mantra : om mani padme hum,, the incantation that has been inscribed on countless mani-stones throughout Tibet, Ladakh and Nepal and spoken endlessly by countless millions of Buddhists. The phrase is usually translated as "Hail, jewel in the lotus" but it has a far more profound meaning. The first syllable represents the sound of fulfillment. Encapsulated between the two is the phrase mani padme, which does indeed translate as "jewel in the lotus" but signifies lingam in yoni, the mystical and sexual fusion of complementary opposites. It is yab and yum united; Shiva and shakti activated.[332]

Just as the sacred lotus flower is also a symbol of tantra—transmuting its lotus roots from the "muddy depths" into a bloom of purity—could the Buddha's "earth-touching mudra" be conveying the same message?

In the Mahayana mythology of Tibet, the goddess Tara, magically issued forth from the tear-drop of the androgynous deity, Chenrezig (Avalokitesvara)—the emanation of Buddha's compassion—during his heartbreaking realization of the everlasting nature of suffering for living beings.It is said that the Goddess Tara is more powerful than her parent (Chenrezig) in that she grants all wishes more efficiently.

Although the name Tara, is also known in Indonesia,[333] the chandi Kalasan (near Prabanan) dedicated to her, it is not clear whether the Buddhist Arya Tara or the Hindu goddess Dewi Tara predominates. The inscription at Kalasan mentions: Arda Dewi Tara. We mostly associate the name Syama-Tara or the green Tara, according to the most commonly found statues in

Indonesia, to the Istadevata or chosen deity, seated on the lotus in the Ardhaparycinka asana, bearing a padma in each hand. However at chandi Kalasan, the inner statue of Tara having long since been removed (to where is not yet clear), we are now left only with the two seated Taras shown as wall-reliefs above the windows—one Tara sitting in the Vajrasana mudra and holding two lotus' as do the other standing Taras. Of the 21 aspects of the Tibetan Arya Tara [334] ALL are seated in the same asana as the one often used by Maitreya—one leg tucked under body with heel inserted into sexual area, the other dangling down and stepping onto a lotus—symbol of realization. To the best of my knowledge, however, there has never been found such an aspect of Tara in Indonesia. However, Indonesian historiographers freely use the word tara as synonymous with "consort" or shakti. In Tibetan Buddhism the role played by dakinis is not necessarily similar to that played by the Great Goddess Tara! Nevertheless, it is obvious that the Hindu Dewi Tara and the Buddhist Arya Tara, although having qualities which may be dissimilar, both have roles which nevertheless overlap:

Thus, when taking a drink in the form of wine the Vira [hero] knows it to be Tara Dravamayi, that is, "The Saviour Herself in liquid form." How (it is said) can he who truly sees in it the Saviour Mother receive from it harm?[335]

Regarding the Tibetan understanding of dakini:

In Tantra one of the primary ways of looking at the manifestations of the dakini is as the wisdom energy of the five colors which are the subtle luminous form of the five elements. In Tantrism enlightened manifestation is divided into five aspects called the five families (Rigs. nga). .These five "families" each represent the transformation of a gross passion or neurosis. The transformation of these five negativities into wisdom is the essence of the Tantric path."[336]

Could it be possible that in Indonesia the role of Tara has been usurped by the goddess Prajna-Paramita?

Prajna-Paramita is "The Culmination of the Virtue (paramita) of Enlightening Transcendental Wisdom (prajna) Thus our goddess Lotus, the ageless Mother Earth,"[337] the Magna Mater of Antiquity, procreative energy and fortune on the physical plane, now transfigured under the aspect of Prajna-Paramita, has become the queen of the spiritual kingdom.

Prajna-Paramita is the very essence of the Buddhas and of such

"great Bodhisattvas" (mahabodhisattva) as Padmapani-Avalokitesvara, who, out of compassion for the world, postpone their own extinction in order to rescue countless beings from the round of rebirth

And just as Lakshmi is the consort of the Hindu God, so is Prajna-Paramita the female aspect of the Universal Buddha. As the active energy (sakti) of the supreme wisdom that guides and enlightens, she is not only the consort of the Adi-Buddha but the animating virtue of all redeemers She is the meaning, the very truth, of the Buddhist Law.[338]

And finally, let us compare the Hindu tantric view…to that of the Tibetan tantric view:

There is a notable difference in the way the feminine is seen in Buddhist and Hindu Tantras. In Hindu Tantric iconography the Great Mother, or Sakti, is the active principle and the creative principle which often sits or dances upon the horizontal Shiva, who represents the static male principle. This polarity existed within the Tibetan Buddhist Tantras as well, but the attributes of the male and female were reversed. The Tibetan system attributes the dynamic aspect to the male (upaya), and the female is associated with emptiness (sunyata) and profound knowledge (prajna). The reason for this could well be that the Tibetan society was already strongly patriarchal at the time of the arrival of the Buddhist Tantras from India, and therefore the attributes of the masculine and feminine were reversed to fit into Tibetan cultural predilections.[339]

"There are scores of variants in the erotic symbol sculpture of India, but the one typical of the yab yum is not found anywhere to my knowledge, in Indian sculpture prope," states one scholar:[340]

But when we speak of yab-yum we are no longer at the level of the primordial mother, because the Great Mother has no masculine counterpart, she (it) is basic space and emptiness. When we reach to the level of yab-yum we are talking about descendants of primordial space, energies which are working as polarities [341]

The cult of tantra plays a key role in the devotional cults of Tibetan Buddhism:was the growth in the sixth and seventh centuries A.D. of tantric cults which sought ecstatic enlightenment through the arousal and activation of the male principle of the female. In Hinduism it expressed itself in the tantric cult of shakti,

in Buddhism in the tantric cult of the tara goddesses, representing the female creative energy that liberates the male. Thus, Shiva acquired his shakti, the lingam its yoni, the yab its yum. [342]

But comparisons aside.

The lotus here finally expresses the idea that we are all virtually Buddhas, emanations or reflexes of the transcendent imperishable sphere. The unenlightened behold only Maya, the differentiated realm of delusory forms and notions, but by the enlightened ones all is experienced as the Void beyond differentiation. The inborn, transcendent character of man is insisted upon by this assignment of the lotus seat to human rulers. The secret of man's intrinsically divine existence is boldly revealed, in order to encourage each to hold with his mind to that truth so difficult to realize, the ultimate truth concerning himself.[343]

LINGAM .AS PRINCIPLE OF SEXUAL POWER

Conspicuous among the Indus Valley religious symbols is the phallus—to this day the most common object of worship in the sanctuaries of Hinduism, where it represents the generative male-energy of the universe, and is symbolic of the great god Shiva. Furthermore, the complement to the male symbol, in Mohenjo Daro as well as in Modern India, is our goddess with the lotus in her hair.[344]

Regarding the differentiation of the separation of the symbols yoni and lingam, the latter used as symbol of power is now universally recognized. That the popularity of weapons is attributed to the phallic impulse of domination, and the whole problem of the feminine rebellion (i.e. Woman's Lib) resulting, is at this time an observable phenomenon. Here is an ex-Tibetan Buddhist nun speaking about "teachings created by men:"

"In patriarchal religions, which have influenced our conditioning and the conditioning of our Buddhist, Hindu, Moslem, and Judeo-Christian ancestors, spirituality has always been thought of as being in opposition to nature and the senses. Sexuality, and particularly women's bodies, which are associated with nature and the earth, have been seen as unclean and therefore have become forbidden fruit. Sexuality is sanctioned only within patriarchally controlled forms like marriage. therefore, the arch enemies on the spiritual path have been women.[345]

She goes on to explain that the lineage-holders of tantra were actually the "despised"[346] women themselves and often passed on their secrets through sexual means.

In the sexual act it is possible to recognize a pre-eminent rendition and profound human experience of the metaphysical mystery of the nondual entity which is made manifest as two.. But in their intuition of their identity (which is the seed of love) the thought of two-ness is transcended, while from the mystery of their physical union.they experience.that supreme human realization of compassion.[347]

But it is not to suppose that tantra allows the use of sexuality at all costs. If an ecstatic orgasm is the goal of sex, regarding this we quote from Ecstasy:

.In principle, however, it is not unreasonable to believe that under some circumstances sexual orgasm can trigger an ecstatic experience It is reasonable to presume that much depends on the kind of sex a person has experienced. If it is merely a quick and hasty tension release, one could hardly expect anything more to follow. If, on the other hand, an orgasm results from an act of passionate interpersonal love, then it can be reasonably expected that something else might occur. Routine, hasty, furtive exploitative, anxious sex hardly predisposes a person for anything

In the ancient nature religions the deity was frequently described as androgynous, a he-she (or in these feminist times, a she-he)..The believer, .would respond that the union of masculine and feminine in human love-making is one of the revelatory experiences by which human kind discovers the nature of the ultimate.[348]

For either pleasurable orgasm or tantric realization, therefore, the importance of an adept partner cannot be underestimated. That we cannot receive until we are able to give is advised by all these quotations.

Hence we read, in the Gandharva Tantra: "A man should worship a divinity (devata) by becoming a divinity himself. One should not worship a divinity without oneself becoming a divinity. If a person worships a divinity without becoming himself a divinity, he will not reap the fruits of that worship.[349]

Indeed, the fact that sexual symbology is thus used in Tantric tradition has given rise to many misunderstandings. It has been suggested that sexuality merely had symbolic significance, but in fact was indeed practiced by Hindu and well as Buddhist "left-handed" sects—such as the little-known Tachikawa sect of Japanese mikyo, for example. This is explained by the

fact that through China's contact with Tantric Buddhism from Tibet certain sexual techniques were inherited and filtered down into local culture. In the forward to the book: Tao of Sex and Love , we read:

.I had become involved with Taoism and its search for longevity and immortality…[and discovered] that there was nothing perverse or pathological in the sexual techniques described and prescribed by the Taoist adepts.that Chinese sex life through the centuries had been remarkably healthy, free from the aberrations of sadism and masochism, but immensely skilled in happy variation and mutual donation.[350]

Were the refined, polite but cruel Javanese also acquainted with these sexual methods for either higher consciousness or household harmony? Upon entering the Surakarta kraton, passing through the last door of the main entrance, in that hall and on the upper eastern side wall above can be noticed a blue and white heraldic-like emblem—upon closer scrutiny it will be discerned this fresco is unmistakably a lingam and yoni.

How can sexuality and religion become reconciled? That seems to be the question of the times. And we end on this controversial subject with Aldous Huxley's explanation from Island:

"Let's start with the historical background," Ranga answered; and with the engaging pedantry of an undergraduate delivering a lecture about matters which he himself has only lately heard of, he launched forth. "Buddhism came to Pala about 1200 years ago and it came not from Ceylon, which is what one would have expected, but from Bengal, and through Bengal, later on, from Tibet. Result: we're Mahayanists, and our Buddhism is shot through and through with Tantra. Do you know what Tantra is?"

"And to tell you the truth," Ranga, with a laugh that broke irrepressibly through the crust of his pedantry, "I don't really know much more than you do. Tantra's an enormous subject and most of it, I guess, is just silliness and superstition—not worth bothering about. But there's a hard core of sense. If you"re a Tantrik, you don't renounce the world or deny its value; you don't try to escape into a Nirvana apart from life, as the monks of the Southern School do. No, you accept the world, and you make use of it; you make use of everything you do, of everything that happens to you, of all the things you see and hear and taste and touch, as so many means to your liberation from the prison of yourself."[351]

Returning once again to our Lotus Goddess.could this ancient goddess of Tantra actually have originated in Lemuria (Langka) only to reappear again in South India? This may become resolved during this epoch of

merging scientific and occult realities; but what we do know.

The origins of the Buddhist Tantras probably go back to the pre-Aryan stratum of Indian culture, which had strong matriarchal and erotic traditions.[352]

Meanwhile, besides claiming lineage to an occult heritage, some Javanists—such as Hardjanta—actually propose that Tantra, rather than being an import from India to Java, is a gift passed on from Lemurian ancestors to South India via Java or Madya-Langka. Quoting a native Indonesian scholar:

.Moreover, some experts in the field of the investigation into faith, have given data, able to arouse the beginning of a conviction based upon knowledge, concerning the LINGA-PUJA, to be not indigenously Indian but to have come from the outside, from the civilization of ancient Austronesia, from South Asia going to India during the pre-historic age.[353]

The Dutch writer on ancient Indonesian culture, Hookyas, also suggests that the phallus found in the fertility temples of Indonesia are not a degenerate form of the Hindu lingam , as commonly accepted, but an autochthonous phenomenon. We can trace the lineage of this form of tantra to king Kertanagara of the Majapahit period, to whom our pak Har has nothing but praise:

In all objectivity, we may state: King Krtanagara is the Indonesian pioneer in formally acknowledging the indigenous, Austronesian Linga-Yoni Shakti principle, as the final, objective test, preventing the falsification of the doctrinal exposition of any dharma and religion. This is the greatest service of King Krtanagara to the Austronesian people, which never can be repaid.[354]

THE LOTUS-BORN GURU

In his introduction to the original edition of de Kleen's very original and valuable book Mudras, A.D.J. Campbell notes that the ritual and cult implements used by the priests of Bali are similar to those of Tibetans and of the Shingon sect in Japan. He surmises that some of the chief doctrines and ceremonial practices of these widely separated countries had a common place of origin, namely the ancient Indian Kingdom of Udayana—in the North of what is now Kashmir—which adjoined the Gandhara country, the first Indian home of the Sakas and the centre of Graeco-Buddhist art. The Indo-Turki emigrants of the Saka clan were mentioned as those who introduced a developed form of the Mahayana Buddhism into Java

early in the 17th century A.D.

We must remember that the mysterious but venerated tantric “magician” ofTibetan religious mythology, Padmasambhava (Self-born from a Lotus) [355] who appeared from India to establish tantric Buddhism in Tibet by first of all subduing and converting the native “gods and demons”—is also called Urgyan Rimpoche (the Precious One from Urgyan, i.e. Udayana) [356]. According to Evans-Wentz,[357] this area is said to have corresponded to the country of Gazni, at foot of Himalayas.[358]

Another possible meaning is mentioned here:

Starting with the end of the tenth century, the history of Java’s neighbor island Bali became closely linked with that of East Java. Although knowledge of Bali’s history is still dim, it is known that a royal dynasty, the Varmadewa, reigned there between the tenth and twelfth centuries. Their seat of power may have been in the vicinity of the present day villages of Pedjeng and Bedhulu in the South of the island. One of the Varmadewa kings, Udayana (989-1001) married an East Javanese princess, the mother of “Airlangga (991-1049).[359]

In any case, Udayana definitely is known to the Balinese vocabulary since it is remembered today by the Udayana University, located at Den Pasar in Bali. Does this word in fact connect the Tibetan religious hero Padmasambhava to Bali?

Padma Sambhava is considered by many Tibetans to be a second Buddha. He was in fact responsible for the conversion of the Tibetans because, rather than deny the native beliefs, he worked with magic and mystery and Tantra and Dzog Chen and Bon, creating the basis of what we know as Tibetan Buddhism. Though some Tibetans, particularly those followers of the “reformed” Gelugpa sect, deny the validity of the terma[360] tradition, most Tibetans hold Padma Sambhava, whom they call Guru Rinpoche, and the terma teachings, in highest esteem.[361]

We are told his father was:

.a certain Indrabhuti, king of Uddiyana in the seventh or eight century A.D. This royal personage is the reputed author of the Jnanasiddhi, a basic work in which the Yab-Yum initiation is described. The precise location of his kingdom, however, is a matter of scholarly conjecture, some placing it in the Swat Valley of the North-West Frontier Province, others in Orissa, not far from the homeland of the Buddha.[362]

According to the Asiatic Mythology:

Padmasambhava…a native of Udyana (northwest of India, Swat) was called to Thibet by the Dharmaraja (King of the Law) Khri-srong-de-btsan (A.D. 755-797). The Buddhism of Padmasambhava was a strange mixture of magical practices, and of mystic religiosity strongly influenced by the old Iranian beliefs. This somewhat opportunist conglomeration was admirably suited to the “ultra-montane barbarians,” but Padmasambhava had to reckon with the partisans of the ancient Thibetan religion, the Bon-pos; he succeeded in overcoming their opposition, and it appears that the royal environment was progressively won over to the new doctrines. The reforms undertaken by Atisa (11th century) and by Tsong Kha-pa seem to have resulted in modifying the teachings of this enigmatical person in the direction of orthodoxy. The books of the Reformed Church only mention him with regret, and the official chroniclers are particularly sober of detail when they find themselves obliged to bring him on the stage.

The story of Padmasambhava, the Padma thang yig, has never been able to break through the rigours of official censorship. Let hasten to add that this ostracism has in no way marred the prestige of the great saint of the Red Sects, who is the object of special veneration in the tiny Himalayan state of Sikkim.

The complete account of the existences of Padmasambhava the guru of Oddiyana (Udyana)…represents an enormous accumulation of legendary elements. The editors of the Padma thang yig set down to their hero’s credit a great number of miraculous feats drawn from the legend of the Buddha or of the Blessed origin as the son of the blind king Indrabhuti; he imitates the Buddha in his laudable desire to abandon the world, but we must admit that to attain his ends he adopts an attitude that is not strictly inspired by the feeling of benevolence for all living creatures that characterizes the true Buddhist.

And he (Padmasambhava), to forgo reigning, gave himself to austerities.Then, Naked, with the sixfold trapping of bones,Having in his hand vajra, bell, and three-pointed khatvanga, He began to dance upon the terrace of the palace.

To behold this sight came a great concourse of folk, Whom he affrighted, a feigning pursuit with the vajra and the khatvanga, and a powerful heretical minister remonstrated with him.

There in that place were the dame Katama and the son of Upata, Pratakara. He aimed full at the head of mother and child.

The vajra pierced to the brain of the child, who perished. The khatvanga smote to the heart the mother, who expired.

The the ministers addressed themselves to the King: "Marked out for a sovereign, he has done injustice. Already he has killed the son of the feudatory lord, pretending reprisal.And now, behold, he has slain the wife and the son of the minister.If his crime be not punished in accordance with the law, Later, when once he is king, he will do still more wrong: We ask for the penalty of impalement."

Such was the request, which made the King anxious and unhappy. Now, to comply with the severe law and the ministers, The King said, adopting the views of the world, "Is he the son of a Being—non-human, or what? Is he a celestial being incarnated? I know not. He shall not be slain, but he shall be banished beyond the frontiers."[363]

(This brings to mind the legend of Ken Arok—also a "divine being" and therefore also "beyond reproach".. .the difference being that in a Buddhist country even a "diving being" must follow the Law of the Buddha or be judged accordingly.)

VAJRA / VAJRAYANA

The yogacharya form of Buddhism was introduced into Tibet by the celebrated vajracharya or Guru Padmasambhava, a native of Udayana, in the year 742 A.D. and it is recorded of him that by the use of magic mantras and of the irresistible vajra-sceptre, he quelled the terrible and malignant demons of the indigenous Bon-po religion.it would seem that the vajra-sceptre was unknown to Tibet before his arrival. From the same sources of Udayana, one may perhaps infer, the yogacharya system, with its accomplishments of the vajra-sceptre and the use of mudras is found in active use at the present day, just as it is in Bali, far-removed though it be from the countries mentioned.

According to the secret teachings of tantrism, to which both the Buddhist and Shiva priests of Bali were heirs, the hand gestures:as well as certain position of the limbs, are related to the circulation in the body of a psychic energy called Kundalini or "the Serpent Fire." The hands become the conductors of that force, providing the pathways along which it may flow in prescribed circuits.

Tantriks believe that 72,000 of these astral nerve tubes connect every part of the body's psychic double.

.it seems probably that it was in the Ancient Egyptian, Chaldean

and Indian training schools of Spiritual Ascent that the first yoga-teaching originated. At a later date the yoga-system took a firm hold upon the Asiatic Gnostics, who are stated by Lloyd to have practiced the use of Mantras and Mudras, and it was thus carried Eastward along the great caravan route to India, China and Japan; and from India by sea to Java and Bali.

.it is within the bonds of possibility that the connecting link between the Ancient West and the Modern East will be found to be this very Saka people, with their pre-Indian home in Bactria, of which the capital Balkh was a most important trade depot for the caravans plying between the Mediterranean Sea and the Far East. With Gandhara-Udayana as radiating centre, and yogacharya Buddhism as the particular belief, it is thus possible to link up those diverse countries of similar practice and cult-implements, Tibet, Japan and Bali.[364]

Regarding relation of vajra to vajrayana:

.the most appropriate symbolic object or utensil is the thunder-bolt, the weapon of Father Heaven, and in later times of Indra, king of the gods. Vajra is "adamantine" or the symbol of Vajra-yana—Vehicle of the Irresistible Thunderbolt; the Way Towards the Adamantine Reality ofTranscendent Truth.[365]

Zimmer continues:

The [vajra] here commonly figures in every possible phase of iconographic decoration. It appears as a magic wand for the exor-cism of evil forces, or as the handle of the bell used to mark time in the recital of sacred texts. In the design on the temple ceiling of Lhasa, eight vajras encircle the central Buddha, 16 the eight ema-nations, and 32 the outer rim of the cosmic lotus. Also, it is the principal attribute of a certain vary important, allegorical Buddha-type, know as Vajra-dhara, "He Who Holds or Wields (dhara) the Adamantine Substance or Weapon (vajra)." This fig-ure is regarded as the Supreme Personalization of the Such-ness of Reality; he is called, accordingly Vajrasattva, "He whose Essence or Being (sattva) is the Adamantine Substance." Just as the animal "determinants" of Hindu gods are in essence identical with the anthropomorphic forms that they support, so also, in the case of this supreme symbol of the Vajrayana sect, the adamantine bolt is identical with the Buddha who holds it in his hand.[366]

As a symbol of the Absolute, which engenders and sustains the phenomenal world, Vajra-dhara-Vajrasattva is represented seated on the lotus throne. This lotus having been originally the exclusive

sign and "vehicle" of the goddess Padma-mother or yoni, or the universe—it is symbolic of the procreative power (sakti) or immortal, adamantine, eternal Substance. Thus a Buddha on or in the lotus symbolizes the essence of enlightenment as it permeates and sustains the universe of time.

An alternate symbol of this mystery, based on the Hindu pattern of the God and his Shakti, is commonly encountered in the iconography of Tibet: Vajradhara with a female counterpart in close embrace. This is a formula known in Tibetan as "Yab Yum." The two figures, merging into each other in supreme concentration and absorption, are seated on the lotus throne in a commanding attitude of imperishable calm. Both wear the jeweled attire and tiaras of crowned Bodhisattvas. Scarcely could the

ultimate identity of Eternity and Time, Nirvana and Samsara, the two aspects of the revealed Absolute, be represented in a more majestically intimate way.[367]

Regarding the possibility of an active vajrayana lineage in Indonesia.according to Tibetan teachings, Vajrayana is not considered as "exported from Tibet" nor any other country but as directly inherited through and initiated by Vajra Dhara or the Adi-Buddha. While visiting Indonesia Dzongkar Kyentse Rinpoche stated that Tibetans believe there to be 24 Vajrayana shrines spread out throughout the world—at least one of which is believed still to be in Indonesia! Apparently there are about 15 which have not yet definitely been located (some places difficult to attain such as the Angkor Wat in Cambodia for instance). He added that Tibetan Lamas are very curious as to where these sacred sites might be located, even suspecting that a Vajrayana Guru—still aware of his lineage—might be secreted away in Indonesia.

As reaction from pak Hardjanto to this statement he volunteered that this "Vajrayana Guru" might be present not in person but as wahyu or spirit. In Ponogoro—now located on the borders of Central and east Java but previously considered as part of east Java—lies the tomb of the son of a Majapahit king by name of Patarakaton; Patara meaning avatar, katong meaning king; whereas katon means visible, in Old Javanese. Could this noble, "appearing teacher" be related to the Tibetan Guru Rinpoche—Padmasambhava appears to the faithful on the 10th day of the Tibetan month, while remaining invisible to all others.? These are all questions remaining to be answered.

CHAPTER VII—RELIGION OF THE FUTURE

The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Governing both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description.—Albert Einstein[368]

In conclusion, a comment from Religion of Java by Geertz generally sums up the "burning question" since my pilgrimage to Java:

"There is no explanation given, and non suggests itself, for the conclusion that Javanese urban life is a phenomenon of 16 centuries' duration."

What particular element in Javanese philosophy has perpetuated and safe-guarded such a long-existing culture.and in spite of such an adversity! Historically, the Javanese are not particularly renowned for heroic bravery, outstanding chivalry, dedication to upholding truth or exemplifying virtues as such. The kris, apparently, was freely used by everyone and anyone—including women. Neither are the kings remembered for their loyalty to truth, love of justice or their goodness toward the people. Nevertheless, through the gleaning of various books and by conversations with scholars and local gurus, my intuition seems confirmed that there is some peculiar form of energy or sakti power present in Indonesia, with its epicenter located in Central Java. Might it coincide with the occult "magnetic" power left-over by "Lemurian ancestors.and might this same energy be responsible for the early civilization of the prehistoric inhabitants of the region and for the cultural sophistication still evident today? Might also this energy have a relation and in fact bear a relevance in proportion to the volcanic activity of the area.These questions evoke answers which traditional science and religion are not yet equipped to supply.

"Between the spiritual aspiration of a rude but simple race and the degraded ritual of an intellectually cultured but spiritual dead people lies a gulf which only the term religion, used in its widest acceptance, can span"

claims W. Scott-Eliott in his book Atlantis. But the Javanese culture is exclusive in that it has developed a branch of spirituality along the lines of occultism—which so easily can degenerate into what is commonly called "magic," presenting a double-edged sword indeed! Any student of Buddhism is aware of the ponderous and inescapable hold of karma on all

that lives and breathes; and it is a constant source of wonder to notice how the Indonesians (Javanese in particular) have been able to "cheat" on their religion(s), using (or abusing?) tantric license to "lick off the cream," as it were, by generally following any religion in whatsoever manner they might choose to interpret—and quickly providing the alibis so easily available from so rich a philosophical background.

Discussing this point with Jan Boeles on his visit to Borobudur in 1984, he also assured me that according to the Buddhist concept of karma, the Indonesians were in for some hard times. Shortly after our conversation, January 21, 1985—just at the time of the completion of the restoration of Borobudur—four terrorists planted 13 bombs at various locations on the monument, 11 of which actually exploded, causing some damage. Significantly enough, the sole exposed Buddha of the upper level harmikas which had been blessed by H.H. The Dalai Lama at the time of His pilgrimage to Indonesia in 1983, was miraculously spared since the bomb placed beneath it failed to go off—the hands of the clock not yet having reached 2 a.m. (only two minutes left to go!) [369] But according to the Javanese black is white and white is black philosophy, the traditional

Buddhist effort for creating "good" karma through good actions often seems to take second place. In this respect Java is dissimilar to Japan where although the man-on-the-street usually professes to have "no religion" they nevertheless adamantly stick to at least the traditional Buddhist rule of honesty (although—like their Javanese cousins—they would feel more comfortable avoiding the truth if it happens to be socially inconvenient).

For the moralists, Java seems a bit hard to swallow at times with its general attitude of good-humor towards ill-fortune or evil. Yet, the West itself is now in the process of undergoing a revival of fundamentalism, satanism and showing other symptoms of apparent unbalance—which may actually be in effort to balance! The reasons are clearly explained by Johnson in Ecstasy:

A few of the old Dionysian rituals have survived in America, but usually more as quaint relics and excuses for parties than anything else. Halloween, for example, is a remnant of an old Dionysian ritual. The church rationalizes it by saying that it was the last fling of the evil element before the following day, All Saint's Day, when the souls of the faithful are honored, revered, and respected. But the earlier meaning of Halloween, All Hallow's Evening, was to honor the ecstatic, the Dionysian, even the demonic element of life back-to-back with All Saint's Day. This balancing act made the "good" possible because what was labeled "bad" was also honored.[370]

As Yeshua said in the Gnostic Gospel of Philip:

In this world there is good and evil. Its good is not good, and its evil not evil.—(66:10)

APPENDIX
ADVICE TO THE KING

Translation of historic drama[371] introducing Sabdopalon and his Prophecies

SABDOPALON:

The Prime Minister and Advisor of the King of Majapahit. He can be found on Gunung Srandil in Cilacap, opposite the Nusa Kembangan—the island for prisoners of all Indonesia.

NOYOGENGGONG:

Holds the same mission at the location of Tengger mountain.

People have identified Sabdopalon with semar—the Great Advisor to the king of Indonesia. Srandil is also well-known as the birthplace of Seh Siti Jenar—a well-known Kejawen from Central Java, renowned for his opposition to Sunan Bonang, Muslim Sultan.[372]

1470 A.D.: The sun is still shining when suddenly an alarming though natural sound is heard and slowly the sky becomes darker and darker. Now the sun is to the west.and setting it goes down…lower and lower.

The next day, the Majapahit Kingdom.where has it gone? No one can explain exactly what has happened but suddenly, here on the earth below, three characters arrive appearing from the hills of East Java, not far from Malang. These three seem pitiful indeed with no strength left to walk or talk; probably needing a good rest they sit near a large stone.

“Oh, Noyogenggong, what kind of fate have we inherited?” says the first of the three to speak.[373]

“Oh, Your Majesty, it is not our will but the Will of Sang Hyang Agung, the Almighty Ruler; the fall of the State, the fall of our Kingdom is all in the Hands of Sang Hyang Agung. The people must follow (Him) and work hard and do as they are bid (by Him). Ultimately, all will be arranged by God. As you know, during the invasion our army was fighting very hard trying to repel the enemy—everyone knows our Kingdom has done its best. In our day, we have had our victories, our glories.however, now Your Highness’ position is just the same as any other ordinary king who has fallen to his enemy. Do not be sad, Your Highness; we must stand up again and build a new kingdom; we must make a new Majapahit!”

So advised Noyogenggong: This is the world—we have night, we have morning and we have afternoon. There are various types of people—some

men, some women; some rich, some poor; some healthy, some sick; etc. Be patient. Patience is the power to be strong again. Thus goes the history of all people—hard work, good planning and you will see.success! And during this time, you will understand in what way to satisfy the people and why kings are made to leave their kingdoms and then you will understand how the wheel spins. Good education, patience, helping one another.these are the best investments for humankind. Maybe the enemy has now won the victory, but the victory is only superficial—like the skin of the body as opposed to the whole of the body. Do not worry and do not be down-hearted, Your Highness; God is still on our side. Please believe this and continue to be great."

"I understand what you are trying to say, but I am now an old man with no longer any brilliant ideas on how to mobilize the people and strengthen the army," said King Kertabumi in a tired, weak voice. So now our Kingdom of Majapahit is finished and my own time is approaching; I must return to the realm of ghosts."

"Good bye, farewell Your Highness. I shall go to heaven. Five hundred years hence I shall return to Java to administer and develop my Buddha-religion.[374]

During that time, the second Majapahit reign will be born, although the former has ended. At that time there will no longer be feudalism; people shall be equal, and so forth; but before that time, our State shall be taken over and we shall be oppressed by the White Buffaloes for 44 windu.[375] The White Buffaloes shall escape having been broken by the dwarf-like Yellow Officers and they shall return to their own home. An then, later, the Ratu Kember (twins) shall appear with the same fine face and the same strong influence, who are called Ratu Salawe (king for 25 countries). The effects shall be: conflict between brothers and war between brothers. During that time honest people will not be able to speak up and theives will obtain happiness."[376]

Therefore, my people, be patient, honest and cautious.the Ratu Adil (the Righteous Ruler) will come and will judge all equally. For this I leave a sign .[377]

SHORT PLAY

In order to become king or chief of the state, do not be attached to wife, children or family; the only duty is to manage the kingdom or the state. The people must come first; not the family. Anyone who violates the law must be swiftly punished.[378] Self-respect is determined and demonstrated through speech only—not by rank or birth or degree, etc. Beautiful speech indicates a beautiful person. Do not change the subject, i.e. "in the morning speaking of soya

beans but in the evening of tempe.[379] Be truthful and to-the-point.

Who is Sabdopalon? Son of Hyang Wewenang (the Mighty God) by his wife Dewi Rakawat. Dewi Rakawati herself is a daughter of a scholar named Rakatama who married Dewi Setyawati.

Sabdopalon and Noyogenggong are twin sons in the wayang world; the former is compared to Semar; the latter, to Togog. Both are grotesque and have rough features, but both are respected by all kings to whom they answer in the ordinary, low-classed language (ngoko). They are good-hearted and show respect to all equally, knowing no difference between high and low, rich and poor, intelligent and stupid, man and woman, etc. and use the same speech for all.

What is his Duty? He is "god-father" or guardian of humanity.380

His duties are: to help the low, advise the king whenever the state is in trouble, and fearlessly criticize him whenever he errs or if the kingdom should be in danger, in order to help and protect the people. Thus, these characters are purely symbolic and exist in the mind of the believers only.

The self-proclaimed voice of Shiva asks:

SHIVA:	Who are you?
SEMAR:	I am SEMAR, but I am your Self: an incarnation of Sang Hyang Batara Maya, and elder brother or Sang Hyang Maha Wenang—the Highest High in the formless world of this Island. My friend sitting nearby is called TOGOG or Sang Hyang Batara Antaga—my step-brother, who is always together with me.
SHIVA:	Why is it that you have no reaction against the “man-eat-man” philosophy prevalent nowadays since it is fostering a larger and larger following amongst the inhabitants of this Island?
SEMAR:	When this prevailing impulse is exhausted the people shall no longer disturb one another any longer.

SHIVA:	And how shall the future be?
SEMAR:	The people shall have the right to abide anywhere and therefore God shall protect these rights, no matter what; however the people themselves must be willing to stand up for their own rights, such as growing food, etc. through their own strength otherwise these rights shall disintegrate. These rights are their own culture! Oh my Lord Shiva, I am beginning to understand how Mother Nature is developing mankind. The Great God (Sang Hyang Wewenang) must keep a balance. People may not become unduly proud of themselves or otherwise un-natural because of the reason of excessive wealth, cleverness or power etc. but should remain simple and humble and not break the law by wrong actions.[381]

Yet, even though they may believe that they are following the right way…still they may be mistaken; however, they should also avoid excessive negativity since this view is lacking in compassionate love and leads to the phenomenon of "poisoned action." For example: if my child should make a mistake or negatively influence another child and go unpunished, his influence over the other children would also lead them astray. So, if parents unreasonably protect and defined their own children, later when the child has grown up his character will already be defective and he will never listen to any advice; thus, the parent's influence will be of no avail any longer. Should the influence of the head of the family be lost, then the position of that family will be useless.

SEMAR: (continues) My position as Protector of the State must follow the Doctrine[382]:Be as a king ruling a kingdom who himself is without citizenship and personal family and who carries out full duties "in emptiness" (i.e. without self-interest).

SHIVA:	Now I shall award you the duty to protect Java and its dependencies henceforth and into eternity.
SEMAR:	These instructions are the same as those given me by Sang Hyang Wewenang: Java will have three great periods; every period is divided into 700 years which are in turn divided into seven short periods of 100 years duration each. These are named:

Zaman Kulika, Saman burung (bird-length period)—During this time the way of life and length of life of mankind upon earth will resemble that of birds. They will live atop trees like birds and migrate from place to place. This period shall last 100 years[383] 2) Zaman Kala Buddha—first period of enlightened governmental system. The development of social order for mankind was brought about due to Maha Dewa Buddha who incarnated as a man and became king of Mendang Kemulan Pertama (i.e. the first).

Zaman Kalabrata (fire period)—the people follow the Law of Buddha with respect. This period is ruled by Sang Hyang Gramha from 201-300.

Zaman Kala Tirta (water period)—the king is Sang Hang Kano and the kingdom is at Purwo Garito. His castle is surrounded by a moat. This is the period when the explosion of gunung Krakatoa split Java into two continents—one called Jawa and the other, Sumatra (the mountain being between them). 301-400

5) Zaman Kala Ruba—period of Pance Roba (5 different changes). Sang Hyang Batara Visnu incarnates as king of Wirata called Maha Basurata. He thus proclaimed: Now is the time for TOGOG and SEMAR to enact new duties. During this period the soul of Hyang Batara Kala reincarnated as the king of Kalinga called Sri Maha Raja Dasamuka who appeared as greedy and fierce, wanting the world to belong wholly to him and desiring every beautiful woman to be his wife .

Togog! you must incarnate as a human and work together with Raja Dasamuka.

After a long time, this king becomes king of Nagamarta—a very wise king called Pandu Putera, the son of Sri Maha Prabu Rama Wijaya. He had as

assistants four brothers: Wrekudara, Arjuna, Nakula and Sahadewa. The king Rama Wijaya was very friendly, a fine character and mind but without wealth. Dasamuka (dasa = 10; muka = faces) and Rama Wijaya (rama = respected man; Wijaya = all-victorious) differed from one another greatly but nevertheless, belonged to the same family. Raden Wrekudara was a noble and just and brave man with strong principles and a polite behavior towards all. including his enemies. Raden Arjuna was a man of strong psychic power, clever in war and talented in making friends. Nakula Sahadewa, although from another mother yet held a high position. These five brothers together were united as a core as strong as it was mighty.

Semar! you must work in the Nagamarta Kingdom and educate all the kings' sons. Together with Togog, you must urge and press upon Prabu Dasamula and his brother Prabu Rama Wijaya to war against each other—the Bratayuda War, a war of brothers.

ıe main cause for this war lies in the murder of the Emperoress Permaisura, wife of Prabu Rama Wijaya. Prabu Dasamuka will then lose against the powerful Monkey army. 401-500.

Zaman Kala Rugawa (the boisterous period). During this time, there is much merrymaking and festivals everywhere. King Rama Wijay becomes the chief of all the Rajas of Wirate. 501-600.

8) Zaman Kala Purwa (the beginning period)—created by God Sang Hyang Widi. The children of Sang Hyang Batara Bromo holding lesser powers become stronger, calling themselves the king of Nagastina named Prabhu Parasara. Sang Hyang Wisnu incarnates as the group of Pendawa family. This leads the Great War called Bratayuda in which many people were killed. 601-700,

ıman Kalijuga (period of worldly civilization)

Zaman Kala Tapa (age of austerity)—this period was one devoted to the gathering of inner power through austerities, meditation and occultism.

Zaman Kala Duara (Jawa period)—many kingdoms arose and many laws were devised. The two later kingdoms were called: Mamenang and Melawapathi…until 801-900.

Zaman Kala Dua Pala (intellectual civilization period)—first came the Pangging Kingdom, followed by the Baka Kingdom which resulted in the present Prambanan temple of Yogyakarta. The king of Baka fought against Raja Putra Arya Bandung. At that time appeared a Brahman

ımed Aji Saka who fought against Raja Dewata who drowned in the South sea. 901-1000.

Zaman Kala Pratrili (period of obedience)—the people live honestly and obediently. At first, Aji Saka was king of Sumedang,West Java, called Prabu Lobang Wijayaka. He lost against Arya Dani Suara. 1001-1100.

Zaman Kala Wiseso (period of foreigners)—first immigration to Jawa period. Time of Kingdom of Teja Lankara, East Java. Semar and Togog return into public society and become retainers of Jinggala dynasty Semar—Ki Ban Cak; Togog = Ki Doyok. 1101-1200.

6) Zaman Kala Wiseso (dictatorial period)—at this time, people are no longer fair nor honest and all wish to work for their own benefit only Ken Arok killed King Amatung and raped his wife Ken Dedes and destroyed the Kediri dynasty and called himself King Rajasa. He moved Singasari. Later, he was killed by Anuspati, son of Ken Dedes by her former husband. Anuspati was in turn murdered by Tohjaya, son of Ken Dedes by Ken Arok. Finally, Jaka Katuan, son of Raja Kediri, overpowered the Kingdom of Singasari and moved to Kediri again. This kingdom was later to be renamed the Kingdom of Majapahit.

Semar and Togog! you must both enter into the community to help the Majapahit dynasty

: this time (1201-1300), Semar is called Sabdopalon and Togog,Noyoginggong.

7) Zaman Kala Wisaya (period of transition)—from Sri Kala Dewaraja period to Penganiayaan. The beginning of the period of Brawijaya and the fall of the Kaling Kingdom of Kediri after they have built up the Bintara Kingdom at Demak with the king holding the title: Senopati, Jembuningrat or Sultan Surya Alam Bintara.

ılisengara (During this period the island of Jawa undergoes heavy natural catastrophes, i.e. earthquakes, floods, volcanic eruptions etc.)

Zaman Kala Jangga (House of Flowers=period of egoism)—the influence is still felt from the Wisaya period. Sedo Lepan is killed by Sunan Prawoto—his own uncle, and the latter receives all the riches of the kingdom of

Demak and appoints his own father to become king of Demak. After the death of Prince Trenggono, again arises a “war of brother-against-brother” in order to obtain the wealth of the kingdom of Demak. So the father is appointed king. but not for long. Sunan Prawoto is killed by Arya Penangsang who calls himself Arya Bupathi Sipan. The ruling families engage in mutual homicide. During this time appears the name: Sutawijaya, son of Senopathi Ki Gde Pemanahan. In the year 1568 prince Hadiwijaya becomes king of Pajang, once before named Demak but later moved by Senopati. (In 1686 the first Mataram dynasty arises-1401-1500).

Zaman Kala Sakti (period of power)—after the death of Senopati, king of Mataram, comes a time of quarreling. Mas Jolang, brother of prince Puger Bupati of Demak, opposes the government of Mataram along with other bupatis. His tomb presently resides in Kudus, nearby Demak—1501-1600).

Zaman Kala Jaya (mighty period)—period of fighting for power. Begins with Sultan Amungkurat—. Then comes the China crisis against the Dutch V.O.C. (1740-1749). So the Dutch fight against the Chinese army after agreements are drawn between the Dutch and Mataram Kingdom. Mankubumi, the Crown Prince and As Said—both families of kings—fight against the Dutch army during 1749-1757. The Dutch remain in power. On the 10th of July 1825, Prince Diponogoro fights against the Dutch but loses after five years and is arrested during a peace conference with the Dutch. He is exiled to South Sulawesi, Makassa. Dipongoro dies in the year 1855. The room where he stayed is still visited by many people today as well as his tomb. During the war, the lady fighter, Nyi Ageng Serang leads the woman’s army (1601-1700).

Zaman Kala Bendu (period of troubles)—during this period the Dutch power becomes stronger and stronger entailing slave labour, economic monopoly, one-power political system and forced immigration of aristocrats to Ceylon, South Africa, Madagascar and South America, Surinam. The Javanese Kingdom no longer has any economic or political social power with which to control its own agriculture. Taxes and transportation fees are col-

lected by the Chinese., For this task there are many ethnic Chinese elected as Captain and Mayor and who become agents of Dutch Power and pawns of the trading company (1701-1900).

6) Zaman Kala Sembhaga (period of refinement)—the people acquire manners and respect older persons and come to appreciate their own tradition more; but at the same ne, they are better equipped to communicate with the West (1801-1900).

7) Zaman Kala Surata (the latest period)—people of Nusantara are recognized by the world for their refined cultured habits. At this time, Semar and Togog return to heaven but leave behind the doctrine of Javanism[384].

Addendum

Macintosh Computer Confirms Wisdom of Balinese Water Priests[385]

Two twentieth-century professors from the University of Southern California, anthropologist Steve Lansing and biologist James Kremer, have verified—using a Macintosh computer—that there is reason behind the ancient rituals and practices of the priests of Dewi Danu, Balinese water goddess. For over two thousand years priests from a sacred mountain-top temple dedicated to Dewi Danu have successfully advised generations of farmers when to plant their rice, leave their fields fallow, irrigate their land, and let water flow to other districts.

Former Dutch colonizers, and now Indonesian government planners, have long discouraged he practices of the water temple priests as superstitious work of mumbo-jumbo artists collecting alms. In one effort to increase rice production, government hydrologists persuaded lowland farmers to abandon priestly advice and grow three, instead of two, crops per year. Even with the introduction of fertilizers, pesticides, and fast-growing rice varieties, rice production plunged. After plagues of viruses, leaf hoppers, and other pests

destroyed their crops, the farmers returned to their old ways.

While studying Balinese religion—a curious blend of Hindu, Buddhist, proto-Polynesian and local shamanic traditions—Lansing became convinced that there might be more to the water priests practices than blessing fields and placating spirits. He asked Kremer, a specialist in ecosystem biology, to develop a computer program that might help explain how the water priests' system worked.

.Stuart Plattner, a National Science Foundation anthropologist associated with the project, said the study "is impressive not so much for the flashy stuff with the computer, but because the traditional method of water control managed by priests was found to be ecologically sound and stable."

Even though their computer calculations and models show that the temple priests have evolved a regional water/planting system perfectly suited for the area's environmental conditions, Kremer and Lansing say they still don't know exactly how the priest arrive at their advice, or if the priests are consciously trained in water management practice. In their efforts to make analytical sense out of the water priest system, Kremer and Lansing may be overlooking a key element of many traditional practices—the intuitive, spiritual side.—San Francisco Chronicle

(FROM THE SUNDAY PUNCH, 26 FEBRUARY 1989)

Bu Sardjono's Personal Journal

First Entry Yogyakarta, January 26, 1976—24:00

Last night I consulted I Ching by tossing three coins: the outcome was No. 8 with the change No. 20. It is strange that once when I was in a trouble that I also got No. 8, which says that as a leader I should be able to be a guiding personality.[386] The judgement runs as follows:

Holding together brings good fortune;
Enquire of the oracle once again

Whether you possess sublimity, constancy, and perseverance;

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late

Meets with misfortune.[387]

What is required is that we (my family?) unite with others, in order that all

may complement and aid one another through holding together, etc. No. 20 says:

.the hexagram shows a ruler who contemplates the law of heaven above him and the ways of the people below, and who, by means of good government, sets a lofty example to the masses..

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like affects. This requires that power of inner concentration which religious contemplation develops in great men strong in faith. Thus a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens. .such a man will have a view of the real sentiments of the great mass of humanity and therefore cannot be deceived, on the other, he will impress the people so profoundly, by his mere existence and by the impact of his personality, that they will be swayed by him as the grass by the wind.[388]

"By accident," I am reading The Secret of the Golden Flower. I've found that it's like Sumarah. Would this be a sign to meditate more in its way as to attain what is told in No. 20? It says something about F. Hence a great terrace arises. F.The great world is like ice. Is it not like my

dream of long ago? (The above experience is when one meditates in contemplation). Should I be able to have that vision during my meditation?

Second Entry Yogyakarta, January 20, 1979—23:00

This morning, at about 9 o'clock, a man called H.A. Runtuwono came to visit me. He tried to heal me by asking me to open my heart for the Holy Spirit to enter. He said a prayer, hummed a few mantrams and cleaned my body and soul from evil spirits by swaying his hand over my head. When he did this I heard the newspapers which were lying about a meter from me moving and the curtains behind me flapping. Such a force did his hand give to the environment! He told me that by letting the Holy Spirit guide our lives, we'll always be protected. (It's like a Sumarah teaching but with different wordings.) He further told me that by asking the Holy Spirit to cure my goitre, this disease will surely be cured, as the Holy Spirit does not need a doctor either. He said that people who had suffered from different diseases had been cured just by letting the Holy Spirit enter their bodies and by living in accordance with the spiritual life.

He reminded me of my dream of long ago when I dreamed that I met 'Jesus Christ.' Theosophy said that I could always ask a master whom we once met for help. And strange enough that H.A.R. told me to have him in my heart and ask him to cure my disease.[389] Would it be possible? H.A.R. assured me that a miracle would happen to me. He showed me John 14:61 which says: Believe me when I say that I am in the Father and

the Father is in me.

Third Entry Yogyakarta, Sunday Kliwon, February 4, 1979—04:00

When I was meditating this morning I felt that I knew what is meant with Manunggaling Kawulaan Gusti [390] or Jumbuh when I was “thinking” of bent in mij an ik ben U, O Got. I was ontroerd happy—a feeling I have never felt before. Would this be the beginning of my true spiritual life?

Fourth Entry Yogyakarta, February 4, 1979—22:00

This afternoon, after meditation with our “Jetis Group,.” I told Bu Dien that it seems to me that one step forward for my spiritual progress has always been accompanied by a step backward materially. By having that experience in Manunggaling Kawulaan Gusti I have to lose several hundred thousand Rupiahs for repairing our ‘minibusses.’ The first one which because of my son’s carelessness by wading through a flood in Surabaya, I have to spend +/-Rps. 150,000; while because of Yetno’s and the driver’s carelessness which caused the camshaft to break, I have to buy a new one for about Rps. 180,000. In fact, during the fourth and fifth phase, which I knew by the differences they influenced in my meditation, I have lost more than Rp. one and a half million—a very big sum of money, indeed!

I really don’t know the meaning of these “bad experiences.” Is it because I would have been too proud of my achievements? Who knows! Listen.tchk, tchk,tchk.”says” the house-lizard.[391].

Fifth Entry Yogyakarta, Monday Pon, February 17, 1979

Time goes so fast. Without realizing we are already in mid-February. I have always been trying to meditate Manunggaling Kawulaan Gusti. Sometimes it’s very easy but sometimes I can’t perform at all, especially when so many problems I have to meet. (My son.) causes me so many headaches. The 24 December 1978 and 22 August 1978 cases I could hardly bear. I haven’t expected at all that they could happen. But I “think”[392] by myself that everyone has to experience bad things, and that I’m not the only one who has to work out such a karma.

Ya, do I have to pay so much to progress? Would this be real progress or is it just my imagination? God only knows the answer.

Sixth Entry Yogyakarta, February 17, 1979

This evening we had Latihan Sujud Jumbaninan at Pendopo Sumarah. A lot of talking but with not much sense. So I just meditated and I felt as if Pak Sukino [393] was there with me. It was as if he wasn’t meditating, yet I could feel him: calmness, his vibrations. Then Pak Ulian talked about the method of meditation:

To attain: heneng and hening394 we should feel empty inside our gembirang—that is the part of our bodies lower than the neck. We should feel nothing, we should be passive, no activity at all.

The place of eling [395] is in the head, in the lower part of the brains (kleine bersenen). When we meditate we should first try to be heneng and hening, and then try to lower our attention from the kleine bersenen to the back of the heart.

(Would he mean by opening the third eye (brow chakra) and the heart chakra?)

We should feel the 'Energy'[396] flow through all parts of our bodies. By doing this we should get all we want; especially when we are sabar396 we'll become subur "lahir and batin."

Our aim of meditation is to prepare ourselves for death, especially those who are over 50 years old (included me of course).

Simbah said: If elephants already know when to die, why couldn't we prepare to know the time we are going to go to God's realm?

Seventh Entry Yogyakarta, Saturday Paing, March 3, 1979—07:00

Last night Ibu Sudarso came to visit me. It was a surprise, because I thought she would come with her daughter who is the head of one of the Police Department here, but she came with her daughter Ny. Cuk. Ny. Cuk is a Roman Catholic, though her mother is a Theosophist and as she admitted yesterday, a fanatical illusion.[398] Ny. Cuk felt that she had to be a Catholic because as a child when she prayed she saw Maria and once she saw a golden Cross.

She told me that she thought that everyone who prayed could communicate with God, that one always got an answer from God Himself, either through a voice or through a vision. I, then, remember what Pak Nitiprodyo told my husband and me that he used to think that everyone saw the etheric body of a person as well as he did.

Ny. Cuk told me that, because the priest who she regarded as a very "high" person told her not to believe miracles, she doubted her visions and her being with God. I told her that the priests that Sister Bernadine told her experiences to said that she was a liar. One priest even beat her with a broom, when she insisted that what she saw (she saw Maria) was true. One day when Bernadine told people in her village that at a certain time a well would spring out of the ground, as Maria had told her, and that the water would have a healing power, the priests laughed at her. And it was true: a man dug in the soil and a well sprang, and it became the famous well of Lourdes! Even though what Bernadine said came to be true, the priest still wanted her to admit on her deathbed that what she had seen was her own

imagination; but she didn't want to, because suddenly she saw the picture of Maria again.

I encouraged Ny. Cuk to continue her "communication" with God. It should be a pity to stop. Everyone who "studies" spirituality tries to achieve that. Only I advised her to be aware if what she might hear or see would be dangerous to herself or to others. Her experience to see Jesus' feet and cloak was wonderful. She wanted to be sure that God didn't forsake her. In her vision she found herself in a beautiful garden the fence of which was grown by grass. There were stairs very beautiful, she had never seen before. Then she saw bleeding feet descending and she also saw a white cloak. She was sure it was Jesus'. She knew that if she touched his cloak she would be cured, but she didn't, because she was petrified at seeing "Him." (I told her that it is said that someone in such a situation usually doesn't have any desires, because that situation itself makes him already happy beyond words.)

Her other experience was when she was ill. She had asthma. She asked God what the remedy was. Then she saw balsam cap macan[399] and a bottle. She went to druggists to look for that kind of a bottle. At last she found one at Tek An Tong, a Chinese medicine shop. But the shopkeeper told her that that medicine was for a stomach disorder and not for asthma. Then [she] went to a doctor—a specialist, and…unbelievable, the doctor asked her whether she had pain in her stomach. She answered that that morning it was kembung. And the doctor told her that first the stomach should be cured and after that the asthma.

Was it accidently that I met her and her mother? When I evacuated from Yogya to Malang in December 1948 I had to stay two months at her house at Kebonsari, and her mother is a Theosophist throughout through. And now I have met her. What comes next?

Eighth Entry Yogyakarta, Tuesday Wagi, March 20, 1979—04:30

This morning I was meditating, and as usual many things came out of my thoughts. I really don't know what will be good to me. So many things are against my will, so many things have come out not as I have expected before. I doubt too much, I have been carried away by my emotions (chuck, chuck…says the chechak). That's my fault.

Bu Yetno's children (the boys) are successful in the material world. But, I think, on every path there are holes, [no matter] how small they may be. She is not completely happy either. So was Pak Sukino [not happy[—And I look inside and back. So many unhappy things has befallen me and my family. Is it my fault? or is it in fact because of my bad karma?.there's not much difference. I almost lost my courage.

Would it be true what's said in Autobiography of a Yogi, that "Blessed are

they who get tests from the Almighty?" Do I belong to them or am I a fool?

Ninth Entry Yogyakarta, Wednesday Legi, April 11, 1979—07:00

1 have always been foolish not to listen to my first krenteg (will),[400] and usually I always regret for not having done what my first intention is.

It was Friday afternoon, the 23rd of March when I got a telephone call from Harsono. He told me that Pak Deh[401] Parto was sick and that if I could we would go together to Kencong. Because I had to give exams the next day I told him that I would go by the 3 o'clock train on Saturday, and the following morning we could go to Kencong. He said that I would be very tired, and because Pak Deh Parto was not so seriously sick, that it would be better to postpone it till the 13th of April, as it would be a holiday. I agreed because firstly I would be more comfortable as I would have more money for the journey and secondly, because at the same time I could take mother to Gedog to see my grandmother's graveyard..

On Tuesday, the 27th of March, Tuesday Legi, I got a telephone call from Harsono, telling me that he had got a telegram from Kencong which said that Pak Deh was seriously ill. I was worried, and thought it was already at 2 o'clock p.m. I told him that I would go by the 3 'clock train to Surabaya and go to Kencong the following morning. I was very sad about it, and hoped that I wouldn't be late. When I was at the station waiting for the train, Wawan came and told me that Pak Deh had already died. I was sad and I regretted a lot. But I couldn't do anything about it, and I thought that we would be late for the funeral. It was true. When we came to Kencong Pak Deh was already buried. I was sad about my own conduct. Why hadn't I come to visit him? I saw my picture on the wall. He seemed to love me; he told his wife that he was sorry that I didn't come to visit him. Was it his karma not to be able to get what he wanted? Was it because he wasn't nice at all toward his father? It's not my right to judge, however. [unfinished]

Tenth Entry Yogyakarta, Thursday, Legi, April 26, 1979—05:00

When we were having a meditation session yesterday afternoon, I felt: "Why don't we think of the good things of people" Indeed it gives me a good feeling whenever I do that. But, of course, we can't possibly do that if we have a problem with people. We would be fooled I think.

Secondly, I feel that karma works directly upon me, though it has happened since the fourth phase…"Be Careful.!"

Thirdly, indeed I felt that, during meditation, we should not press when we meditate. Let God's vibrations and God's power flow freely through the chakras and reach all parts of our body.[402]

Bu Yasti said that Bu Yetno's faculty in meditation has improved (because

she has to face many problems and she always tries to meditate whether Bu Yasti comes or not).

Eleventh Entry Yogyakarta, May 7, 1979

A letter from Nanette, telling me that she was going to the U.S.A. She has been to New Zealand, New Caledonia and Tahiti. How wonderful! They're going to meet Willie. Jan is going to have a baby. Norman and Carol are fine. On my birthday Nanette bought me a lottery [ticket], but once again.no luck! Another way of making my fortune?

Nanette's father's belief was: "Never say anything about anyone if you can't say something good." Wonderful! Let me remember that. I'll try to live with such a way of thinking. Of course, I'm sure so many unpleasant things might happen to test my faith and my will.

Twelveth Entry ogyakarta, Tuesday Pon, May 8, 1979—16:30

Though I have expected[403] before, i.e. when I try to have a good plan, tests have become more severe. I was shocked when Jing Kirti told me that Bu Yasti was angry with me, and that she wanted to leave Theosophy. I don't understand why she's angry with me. Never mind, my first feelings about her might be true. It's not a negative feeling, just that it might be difficult to communicate with [her].

Once again about the first thing we feel. The Consul of Sri Langka, Bu Prapto and I myself had an appointment. Bu Prapto should have been at my house at 9.00, while the Consul and his wife at 9.30. When the Consul arrived, Bu Prapto had not come yet. I felt that we should wait until 10. Because I was impatient I let my son fetch her at 9.45. When my son left, Bu Prapto came only three minutes after him.

Thirteenth Entry Yogyakarta, Thursday Pon, July 12, 1979

Last night Yasso told me about her aunt,.who is now staying and working in the U.S. in California. According to her, her aunt possesses five faculties of God which no one has at present. She's about 40 years old, lives an ordinary life, very lively and doesn't seem to be serious.[404] But when she meditates everything about her changes. Yasso feels that her aunt will not incarnate again, as she has told her. Her eyes shine and everyone who meets her respects her and one day someone even prostrated before her.

She told Yasso that when she was visiting the museum of the kraton of Sala, she smelled an anis smell out of Rajamala [405] which means that he welcomed her, and at the same time told her that a new era will come and she has to lead people to be with God. The new era is the spiritual era.[406]

I feel strongly for her and look inside—suddenly I feel that I have so many "sins" and that I have to purify myself in order to prepare myself for the

new age,if God wills [it].

We had a very nice talk together; no boundary between two races.

APPROXIMATE OUTLINE OF THE MAJOR HISTORICAL PERIODS WITH THE CORRESPONDING RE
EVENTS OR OTHER PERTINENT DATA

TIMETABLE

CENTURY	YEAR	LOCATION	KINGDOM	TITLE	EVENTS
	14/30078	NusaKendang	Medang Kamolan	Devata Cengkar	AJI SAKA;
	150	Java	PTridesta	Pangeran Magada	commerce w/PALLAWA
Fifth	400-415	West Jawa	Taruma	MulawarmanPurnawarman	Hinduism
6th/7th	500-674	Central Jawa	Kalingga	Queen Sima	Hinduism
Seventh	670	Sumatra/Malayu	Sriwijaya	Mauliwarman	Buddhism(I-Tsing)
Eigh	732	Central Jawa	Mataram	Sanjaya	Hinduism
8th-9th	775-850	C.Jawa/Sumatra	Sailendra/Sriwijaya	Dharmatungga/Balaputradewa	Buddhism/ building of Borobudur
end 9th	856	Central Jawa	Mataram (II)	Rakai Pikatan	Kingdom moves to east
10th	929-947	East Jawa	Kahuripan	Empu Sindok	*Sang Hyang Kamahayanikan*
10th-11th	989-1001	Bali	Udayana	Mahendradatta	Shiwa/Buddha; (CHOLA)
Eleventh	1019-1042	East Jawa	Kahuripan	Erlangga	Buddha/Wishnu
mid-11th	1042-1049	East Jawa	Jenggala/Kediri	Erlangga	Buddha/Wishnu
Twelveth	1130-1160	East Jawa	Kediri	Joyoboyo	Buddha/Wishnu
early 13th	1200-1222	East Jawa	Kediri	Kertajaya/Dandan Gendis	Buddha/Wishnu
Thirteenth	1222-1227	East Jawa	Singhasari	Rajasa A(ng)rok	Kediri falls to Arok
mid-13th	1268-1292	East Jawa	Singhasari	Kertanagara	Invading Mongols
		Sumatra	Sriwijaya	Aditiawarmam	Siwa/Buddha
end 13th	1293-1309	East Jawa	Majapahit	Kertarajasa Jayawardhana (Bra) Wijaya 1	Siwa/Wisnu;(*Kangatan*)
		West Jawa	Pajajaran		
early 14th	1309-1328	East Jawa	Majapahit	Jayanegara Wiralandagopala	
Fourteenth	1328-1350	East Jawa	Majapahit	Queen Tribhuwana Tunggadewi Jayawisnuwardhani	Patih Gajah Mada
mid-14th	1350-1389	East Jawa	Majapahit	Hayam Wuruk Sri Rajasanagara Dyah	Sriwijaya falls; *Nagakertagama*
end 14th	1389-1427	East Jawa	Majapahit	Wiramawardhana,Hyang Wisesa	*Sutasoma*
early 15th	1427--1429	East Jawa	Majapahit	Prabhu Sri Kusumawardhani	
Fifteenth	1429-1447	East Jawa	Majapahit	Queen Suhita	
mid-15th	1447-1451	East Jawa	Majapahit	Wijayaparakrama Dyah Sri Kertawijaya	
mid-15th	1451-1453	East Jawa	Majapahit	Bhre Pamotan Sang Si(nga)nagara Girindrawardhana	
end 15th	1453-1456	East Jawa	Majapahit	(throne vacant)	

ıe principal kingdoms which rose to power were, in chronological order:
(Claire Holt,p. 66):

a kingdom of unknown name established by Sindok (r.929-947), which after having been ruled by several successors, was expanded and consolidated by the famous prince of Balinese origin, Airlangga (r l019-1047). Shortly after his death, Airlangga partitioned his kingdom;

the kingdom of Kediri (or Daha, 1045-1222);

the kingdom of Singasari (or Tumapel, 1222-1292); and

4. The kingdom of Majapahit (1294-1478), which was the last of the Hinduistic Javanese realms.

Javanese Literary Texts

The few but excellent manuscripts bequeathed by history to Indonesia—usually originally in Sanskrit or *kawi* and re-translated into Old/Middle Javanese—are often rediscovered in Lombok or Bali. These are the main Hindu/Buddhist tests:

Sang Hyang Kamahayanikan Mantrayana—seventh century.

ıtasoma Kakawin (Suta Soma Purusada Santa), Mpu Tantular or

"Dusun"

Kunjarakarna Dharmakathan, **(same author?)**
Pararaton **or** The Book of Kings, **1613.**

ıarmagandul—legendary exchange of Sabdo Palon with his master, Brawijaya (presently banned by the Government of R.I.)

ıtoloco—philosophical debate along tantric Buddhist lines between a "phallus" and a Santri scholar, (banned by R.I. government).

.dung Sunda—King of Sunda, who in a fleet of festive vessels brings his daugther from West Java for her proposed marriage to the king to Majapahit, instead finds himself hijacked in a bloodbath with the princess finally committing suicide—1550

:juna Wiwaha, Mpu Kaniwa, 1035.

edatama, Nitisastra, Dharmasunya—these three comprise the main body of orthodox Hindu scripture

ımayana, (attributed to Indian origin)—between 10th and 15th centuries.

egarakertagama, (written on palm leaves and attributed to Prapanga)—1365.

Serat Dermagandul—first published circa 1878-79 by most likely a high-born Javanese official (prijaji) from Kediri, East Java—(also banned literature). This book

.breathes rejection of Islam as being a religion foreign to Java and the Javanese; moreover, a religion which had come to power as a result of the utterly reprehensible conduct of the walis, the venerated saints of ancient Javanese Islam who conspired against Majapahit, and by the ignominious action taken by Raden Patah, the first king of Demak, against his father, the last Brawijaya of Majapahit. The author has not a good word to say for the institutions and daily practices of Islam and scoffs at and derides the Holy Land of this religion and its inhabitants. He does not mince matters but declares outright that the conversion

of the Javanese to the faith of the Arabs has changed them into half-hearted people. They will not recover strength of purpose until they have reinstated their ancestral religion (agama luri) and returned to the cult of budi (reason; right thinking), which word of course, alludes to agama buda, the ancient faith that was

superseded by Islam.[407]

The author then translates

.which lines, rendered somewhat freely, mean: By education they will become people of insight, true-born Javanese. Then, no more looking with one eye to Arabia, they will bear in mind their ancestral religion and (modern) knowledge;

In my opinion this utterance is sufficient proof that the author did not foster great expectations with regard to Christianity as a religion. Why should he, while averse to Islam as a foreign creed, care to champion faith which is just as foreign to Java? These lines bear testimony rather to his hope of seeing the ancestral religion reinstated together with the spread of intellectual development along Western Lines which had started so propitiously with the opening of this new school. We should not lose sight of the fact that the author is always playing on the words buda and budi, and that in his view the Christians consider learning and knowledge as their gods. Nonetheless it is evident throughout his book that it is Javanese lore upon which he sets the highest value. He welcomes the new era because it terminates the Islamic interlude in Javanese history and will reawaken the spirit of ancient Java.[408]

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Afterword

I have received the contents of this book due to the kindness and generosity of the Indonesian natives and the Government of Indonesia who allowed me to reside in Java long enough to gather this material. I owe personal thanks to Bapak Ananda Suyono for his patience, Bapak Hardjanto for his raw truth, Bapak Hasan for his courage—only to mention a few of the marvelous bapaks I came across. And the Ibus & mBahs who fed me, and especially to my mentor: Ibu Sardjono and her children Mas Budhi and family, I shall always remember with gratefulness. Even though none may now remember me (since I was known by the name "Tara" during my stay in Java) nevertheless, I shall always remember the goodness I have received and to which I owe my life. Also I owe many thanks to the love and devotion of several others, including: Marlene Heins and Gembong Nugroho, Peter Trompetter, and Jane Davis.

As explained, this book came to me as a gift from the Indonesian Archipelago. I do not make any claims to personal scholarship of any sorts. Many mistakes can be found in this work but they are all inadvertent. I do not mean any intentional harm to anyone or anything and I herewith apologize for my shortcomings as a historical narrator. I just hope that by offering this little spark of light in the darkness of the history of Buddhism in Java, that other pilgrims may be inspired to continue this splendid Pilgrimage begun so many centuries ago.

End Notes

1Michell, John The Traveler's Key to Sacred England, Knopf, 1988
2 Michell, The New View Over Atlantis, p.54
3 Indonesian spelling: candi but pronounced "chandi" (rhyming with "candy") means shrine or temple.
4 Dharmayatra is the Sanskrit term for a Hindu or Buddhist pilgrimage
5 Pressman, A.S., The Role of Electromagnetic Fields in Vital Processes. Biofizika 9 (1964): P. 13
6 Rasa: Old Javanese (originally Sanskrit) meaning feeling (see page).
7Wojowasito,S., KAMUS UMUM–INDONESIA–INGGERIS, Penerbit C.V. Pengarang, 1976
8 Pressman, A.S., The Role of Electromagnetic Fields in Vital Processes, Biofizika 9 , (1964):P. 13
9 Swan 1990:21.
10 Regarding "different kinds of light," I was informed by the noted Balinese–Chinese Muslim businessman-cum-spiritualist, Masagung, that during the first flight of the American pioneer astronauts a "mysterious glow of light" was seen hovering above a certain continent which later was identified as the Indonesian Archipelago.
11Watson, Lyall,The Gift of Unknown Things, pp. 122-123
12 Pressman, A.S. The Role of Electromagnetic Fields in Vital Processes, (Sacred Places, p. 147).
13 Man is a sun in the becoming. Within him resides the power to bring forth a physical sun, surrounded by its wheeling globes, the whole irradiated by sunlife, and energized by sun-power."—The Adept, p. 27.
16 Zoetmulder, Religion is the Key of History, Indonesian History, p. 327.
17Weston La Barre, The Ghost Dance.
18 Ibid, p. 326.
19 Ibid p. 328.
20 Schuon, Frithjof,Gnosis, p. 24.
21 Zoetmulder, p.342.
22 Schuon, Gnosis,p.23.
23 Wahyu : godly spirit or force, divine radiance. Its appearance in the vicinity of a

claimant to the throne is a sign of royalty; perhaps the most convincing means of legitimation
for the Javanese. Often visualized as a dazzling blue, green or white ball of
light streaking through the night sky. Teja and wahyu are both emanation of mystical
power normally concentrated in an individual. Thus wahyu is a concentration of the
powers which animate the universe visible in transit, as extract from the cosmos.—
Hardjanta, The Kalki Avatar, p.135.

24 Schuon, Gnosis, pp.33-34.

25 We must remember here that in the Archipelago of Indonesia the islands are what is remaining from the breaking off of that original landmass

27 Fairseruis, W.A. Jr., The Origins of Oriental Civilization, p.45.

27 Indonesia Times, August 15, 1986

28 "The national motto of "unity in diversity" (bhinneka tunggal ika), is in this context explicitly linked by many to the mystical sense that "union" lies in the realm beyond forms, just as is the parallel pronouncement that "all religions lead to the same goal."
—Niels Mulder, pg. 131.

29 PANCASILA: The State philosophy of the Republic of Indonesia, the Pancasila, consists of five principles:
1) Nationalism, 2) Humanism or Internationalism, 3) Democracy, 4)
Social Justice, 5) Belief in God Almighty .
Pancha means five; sila means principle. Pancasila is enshrined in the
Constitution of the Republic and reads as follows:
…National Independence is set forth in the Constitution of the
Indonesia State, which is a Republic resting upon the people's sovereignty
and founded on the Belief in One God Almighty, Just and
Civilized Humanism, Unity of Indonesia, and Democracy led by the
wise guidance of mutual consultation and mutual consent by
Representatives ensuring Social Justice for all Indonesian people.—
Hardojo, R.A.S, The Indonesia Times, August 15, 1986

30 This volcano is located near Yogyakarta, 2,911 metres high and has exploded 15 times since 1672. On its northern side is the non-active "twin sister-mountain," Merbabu.

31 Leadbeater, C.W.

32 Coédes, The Indianized States of Southeast Asia.

33 De la Vallé Poussain, Louis.

34 At the time of this writing, the Government of Indonesia still does not officially

maintain
political ties with Mainland China.
35 Coédes
36 Lansing
37 Michell, The New View Over Atlantis, p. 162
38 Sastri, K.A. Nilakanta
39 Coédes.
40 Santosa, Sutasoma, p.43
41 Coèdes
42 Ibid.
43 Ibid
44 Ibid
45 Orang Badui or Kanekes as they call themselves, speak an archaic dialect of Sundanese from whom they fled during the kingdom of Pajajaran escaping to the mountainous jungles of South Banten, living in 35 villages of which three are absolutely taboo to outsiders, the inhabitants believing themselves descendants of the gods. Indonesians themselves are not allowed entry into this off-limited area.—According to: Ethnic Groups of Insular Southeast Asia-Vol. I-by Frank M. Lebar-p. 58. .
46 Coédes.
47 "During the period from the end of the eighth century to beginning of the ninth century, two dynasties shared power in central Java i.e. Sanjaya and Sailendra. After circa 833, the Sanjaya became completely independent of the Sailendras."—de Casparis.
48 Airlanga, commonly written Erlangga, was of Balinese origin and the prevalence of the Vishnu cult in his home island at that time may have resulted in his deification as Wisnu. It is said that he was a hermit twice—once before he was installed as king and once again at the end of his reign. Also, it has been suggested that he may be of Sailendra lineage.
49 The scanty facts we have concerning the successors of Jayavarman VII have been extracted from epigraphic sources. These inscriptions emanate from Brahman scholars who seem to have wanted to renew the tradition of the great priestly families of Dharanindravarman II, Jayavarman VII, and their wives. This temporary restoration of Sivaite orthodoxy was undoubtedly responsible both for the iconoclastic violence that was directed toward the monuments of Jayavarman VII's era and resulted in the effacement of innumerable bas-relief images of the Buddha that had decorated the walls and pillars of the temples and for the replacement of these images by lingas or

images of ascetics in prayer.” (both quotes: Coédes)
50 Chattopadhyaya, A. pp.88-89.
51 “Bhumi Malayu” represents the whole island of Sumatra in the Nagakratagama .
52 Coédes.
53 UNESCO.
54 Edrisi.
55 Chattopadhyaya.
56 Lansing.
57 One can find Singalese influence in an inscription discovered at Ratu Baka, near Prambanan, dated 792, shortly after the Kalasan inscription of 778. Mention is made in this text of a monastery called Abhayagiri Vihara very similar to the name of the famous monastery of Anuradhapura, the old capital of Ceylon. The form of Buddhism mentioned in the Ratu Baka inscription is Mahayanist. De Casparis translated it and thought that monks were banished from their monastery because of Mahayanist doctrinal deviation at the time of the Hinayanist re–establishment in Anuradhapura, and that they are directly the cause of the Abhayagiri Vihara in Java.” Dumarcay, J., Borobodur.
58 “Apart from the details of the form of these images, which is very similar, the back of many of them shows a common feature which is a small piece soldered onto the back, on which the creed formula is engraved in Nagari letters.” Ibid.
59 Lansing.
60 Dharma Kirti is known in the Indonesian textbooks under the name Dharmapala and his disciple, Atisa, as Sakyakirti. The “Guru of Suvrnadvipa” is known in Tibetan as Lama Ser Ling-pa or Teacher from the Land of Gold thereby remaining faithful to the Sanskrit, as is the Tibetan scholarly custom. The name Dharmakirti, is translated in Tibetan as Chos-kyi-grags-pa.
61 Zoetmulder, p. 273.
62 Ibid, p. 266.
63 Atisa and Tibet, Chattopadhyaya, Alaka, p. 85.
64 Ibid. p. 85-86.
65 Ibid. p. 87.
67 Ibid. p. 87.
67 Ibid. p. 90.
68 This same Sum-pa mentions four other eminent student of gSer-glin-pa: Santi, Jo-bo, Jnanasri-mitra and Ranakirti, according to Chattopadhyaya, pg. 91.

69 Ibid pp. 91-92.
70 Ibid. 93.
71 Ibid. pp. 94-95.
72 Coédes .
73 UNESCO.
74 One hears occasionally of the "invasion of the Thai" as a consequence of "Mongol pressure"—these Thai, established in Yunnan…were probably using a Tibeto–Burman dialect, Lolo or Min-chia. (The common origin of Mon, Burmese, Thai, Khmer, Cham, Javanese and Balinese systems of writing is still recognizable!) By the middle of the 13th century the Thai had already "drowned" the Khmer, Mon and Indianized Burmese communities of the valleys of the south. They even seem to have been inspired by the Mongolian manner of conquest. The rapid success of the Thai in the Menam Basin was the consequence of the weakening of Cambodia and also the decline and fall of Burmese power under the blows of the Mongols.…Cham fell permanently into the hands of the Vietnamese, who killed 60,000 people there and took away 30,000 prisoners, among whom were the king and 50 members of the royal family. This was the prologue of a drama that for centuries set the Indianized Chams in opposition to the Sinicized Vietnamese. Today, in the reduced territories situated south of Cape Varella, are located the last remnants of the Cham people.—Coédes.
75 Departemen Agama R.I., 1979, Indonesian; Kats, 1910, Dutch; Wulff, 1935, German (or Danish ?).
76 Zoetmulder, pp. 292-293.
77 De Jong, p.479.
78 Ibid., pp. 480-481.
79 Ibid., p. 482.
80 Mataram: It need be mentioned that the complicated history of Indonesia boasts of two different historical periods bearing the same name; Old Mataram or Hindu Mataram—must therefore be distinguished from the Moslem Mataram—which lies beyond the scope covered by this historical synopsis since by this time, Hinduism and Buddhism are officially considered as extinct in Java.
81 …just as in Cambodia during the same era.: inscriptions of 1022–1025 claim that Mahayana and Stevira monks and Brahman yogis practiced side by side, during the reign of Suryavarman I; also Mon country (Burma) which was one of the earliest countries to embrace Buddhism and until the conversion of Pagan to Theravada in 1057,

tantric Mahayana was prevalent.
82 Mudras, de Kleen.
83 Jnana :higher knowledge of the divine; wisesa: excellence, superiority; janana wisesa therefore might be translated: excellent higher knowledge of divinity?
84 Wiku meaning Bhikkhu..
85 Kunjarakarna, p. 376.
86 Sutasoma, Santosa, p. 104.
87 "It is true that Siwa is a teacher of a Salvation doctrine; it is true that Buddha is a teacher of a Salvation doctrine, but this by no means implies that the Salvation doctrine taught by Siwa is the same as that taught by Buddha or that Siwa and Buddha are one and the same. Even if Saiwa and Buddhist tantrism were identical (which I do not concede)it would not necessarily follow that Siwa is identical to Buddha. Pigeaud himself admits as much." Sutosoma. Santosa, p. 50
88 Sutosoma, Santosa, p. 50.
89 Kunjarakarna, Kunjarakarna Dharmakathana, M. Nijhoff.
90 "The present editors have not gone to any great trouble in trying to trace the origin of the story. They lack the knowledge and the tools which are needed for such a piece of research."—Ibid.
91 "...this story is the career of Purnawijaya, a close friend to Kunjarakarna. He was a great sinner for whom the attendants of Yama prepared a special hell, but who was able to overcome the torments of this hell as a result of his studies with Wairocana. In this way it is proved that Wairocana's Buddhist doctrine is better, higher and more efficacious than the laws of karma in the teachings of Hinduism and Siwaism."Sutosoma, Santosa, pp. 47-48.
92 Ibid., pp. 1-2.
93 Ibid., p. 71.
94 Ibid., pp.2-3.
95 (see below) p. 42.
96 Ibid, p.5
97 Sutasoma—A Study in Javanese Wajrayana, Dr. Soewito Santoso, Sata-Pitaka Series, Indo-Asian literatures, Vol. 213. International Academy of Indian Culture, l975.
98 Ibid., p. 22.
99 Ibid., p. 87.
100 Ibid., p. 121.
101 Ibid., p. 43.

102 Santosa mentioned earning the disapproval of scholars, notably Kern, by his statement that the name siwa-buda did not imply that Hinduism and Buddhism had become merged into one single existing religion, but rather that they each had managed to exist mutually tolerant of one another.

103 Wong jowo : wong meaning "man;" jowo meaning "Java."

104 Prajnaparamita is not only purely a Buddhist goddess, i.e. Purvaka Veda Buddha; she is a Buddhist version of Sophia and becomes linked to both Hindu goddess' Uma and Saraswati. This particular statue mentioned represents "an enormous democratization of the lotus pedestal and the lotus-in-hand—Formerly the exclusive attributes of the great Mother Earth, fertile nature, now they are available to every prince and queen!" Myths and Symbols, Zimmer, p. 102.

105 Besides this,warok has the meaning invulnerable i.e. orang kebal; which again, puts Ken Arok in a "special" category which, from the moral point of view, might expunge him of any blame he would otherwise apparently deserve.

106 Slametmuljana, p. 4.

107 Claire Holt.

108 Slametmuljana, p. 27.

109 Indonesian History, Zoetmulder, p.331.

110 Nagarakertagama : consist of 98 Cantos by Prapança, a Buddhist historian who glorifies with panygeric the reign of King Rajasanagara or Hayam Wuruk (1350-1389).

111 Pararaton or The Book of Kings (1613?) consists of the history of Singasari and Majapahit, beginning with the mythologic story of Ken Arok and concluding with the end of Kerabhumi's reign (1478).

112 (In the language of Vajrayana, however, it might be said that by concentrating on the desires one sinks, but by transmuting them, one flies!)

113 Power, Anderson.

114 Zoetmulder, pp. 300-301.

115 This so-called "Kalachakra Sect" as it remains in Indonesia today, may no longer be a pure Buddhist lineage, basing its activities on teaching such siddhis as physical invulnerability, overpowering and vanquishing one's enemies, etc. as is the popular "spiritual" occupation in Malaysia and Indonesia today.)

116 Indonesian History, Zoetmulder p. 331.

117 By Peter Hutton.
118 H. B., p. 98.
119 Freely translated from TATANEGARA MADJAPAHIT by Prof. Hadji Muhammad Yamin.
120 Indonesian History, Zoetmulder, p. 336
121 N.B. In Vajrayana terminology, might not these “yoginis” more properly be called “dakinis?”
122 Ibid, pp. 331-332.
123 Ibid.,p. 333.
124 We are reminded here of the statement by the 18th century Dutch Resident in Central Java, Van Ijsseldijk: “I daily experience more and more how learned are the Javanese in dissembling.” …as well as Brian May’s comment: “…unscrupulous scheming is an old Javanese weapon…”
125 Coédes.
126 Due to this spelling of the word a confusion may arise: according to Zoetmulder’s Old Javanese–English Dictionary the word: muksa is a Javanese term (derived from the Sanskrit) meaning to vanish, decease, etc. whereas the purely Sanskrit word moksa means emancipation, liberation, etc.
127 Lee Khoon Choy, p. 155-156.
128 Slametmuljana, p. 103.
129 Ibid, p. 142.
130 N.B. It was in fact on the island of Lombok where many Hindu-Buddhist lontars or ancient texts were first discovered—including the Sang Hyang Kamahayanikan, if I am not mistaken.
131 “Mpu Barada is recorded in the Mahaskobhya Inscription, 1289, Nagarakertagama songs XVI/3, LXVIII/2 and the Middle Javanese Calon Arang. According to the Calon Arang Mpu Barada was said to have come from Lemah Tulis and according to the Nagarakertagama song LXVIII/2 from the cemetery of Lemah Citra. He was ordered by King Erlangga of Kahuripan to divide the kingdom among his two unreconcilable sons [ruling in the absence of Erlangga’s famous ascetic daughter, keli suci ,who gave up her share of the kingdom in order to become a nun] into Janggala with the capital Kahuripan or Jiwana and Panjalu with the capital Kediri or Daha, before the king retired to become a hermit on the foot of the Penanggungan in about 1042. The partition of Erlangga’s kingdom is recorded in Nagarakertagma song LXVIII and in the above inscription.” Slametmuljana, No. 38 p. 34.

132 Slametmuljana, p. 106.
133 Iron Work, Stanley J. O'Connor, p. 184.
134 Coédes.
135 Mudras, de Kleen.
136 Dr. W.F. Stutterheim.
137 Stutterheim.
138 Ibid.
139 Claire Holt, p. 102
140 Ibid., p. 103.
141 Hughes-Freeland, F., The Search for Sense: Dance in Yogyakarta, pp.360-361.
142 ":…the (gamelan) tones…together comprise a symbolic imagery of the human body. The tone lima (5) suggests love…i.e. love for all sorts of beauty—springing from the five senses, and…suggests feeling (rasa) which penetrates the whole body and soul."—Sastrapustaka 1984: 316.
143 The Gift of Unknown Things, Lyall Watson, p. 162.
144 Paul Stange.
145 On this subject, the book Dancing Wu Li Masters, by Gary Zukov is recommended.
146 The Gift of Unknown Things, Lyall Watson, PP. 205-206. (Statement emphasized by myself.)
147 Paul Stange, p. 123.
148Borobudur…this name can be spelled in several ways: Stutterheim, in his thesis of 1929, discussed at length the name which for him could be translated "hill foundation," though de Casparis in 1950 thought that the name comes from the expression Bhumisambharabhudara, translating as "Mountain of the Accumulation of Merits of the (ten) States (of the Bodhisattva);" this expression is indeed found (minus the words ten and Bodhisattva) on a plaque dating from 842.
149 January 21, 1985, just at the time of the completion of the restoration of Borobudur, four terrorists planted 13 bombs at various locations on the monument,11 of which actually exploded, causing some damage.Significantly enough, the sole exposed Buddha of the upper level harmikas which had been blessed by H.H. The Dalai Lama at the time of His pilgrimage to Indonesia in 1983, was miraculously spared since the bomb placed beneath failed to go off; the hands of the clock had not yet reached two a.m. having only two minutes to go! Later, four "Arab-looking terrorists" were proclaimed to have been apprehended as more bombs went off on a bus in Banyuwangi,.
where they were on their way to Bali in order to blow up the temple of Besakih.

150 Article from National Geographic, January 1983, by Rev. W. Brown Morton III.
151 Candi Sari and Plaosan are also mandalas. This is particularly obvious at Plaosan with the small temples in the second precinct. It would seem that the introduction of a second floor in the central buildings of the temple is an architectural expression of Buddhist tantric mythology. …it was seen that each Jina is linked to an earthly Buddha and a celestial Bodhisattva. The Bodhisattva would be shown on the ground floor and the Buddha above. This is only a theory partly confirmed, however, by the reliefs of Candi Sari where Taras similar to those at Nganjuk are to be found, namely the Tara carrying flowers, and that playing the cymbals. In spite of so many differences, it would seem that these temples are in large part the expression of many forms of the Mahayanist theogony. … At the end of the first half of the ninth century, not only the temple but the whole kingdom becomes a mandala.—Borobodur, Jacques Dumarçay, p. 50.
152 The Secret of Borobudur, Jan Boeles, p. 46
153 Inscriptions found on the Dieng Plateau showing the evidence of much religious activity for five centuries are similar to the alphabet used by the Pallava dynasty of the east coast of Southern India.
154 Borobudur, Dumarçay, p. 41.
155 Another version gives the name of the architect as Gunadharma, from Nepal.
157 Ibid., p. 18.
157 For more information on this it is advised to look into the report on the findings at the site of Borobudur, at the Kantor Swaka Sejarah dan Purbakala in Jakarta.
158 "…we cannot explain the presence of the "unfinished Buddha image" inside the main stupa."-Boeles, p. 28.
159 Navahos have a tradition of always having a flaw in their painting as to try to imitate perfection is inauspicious.
160 Buddhism and Society, ….pp. 41-42.
161 The same image forms the symbol known to Hindus as the yantra and to Buddhists as the mandala. Both are visual maps used to provide a focus during the act of meditation,
guiding the practitioner towards the centre as he seeks to integrate his being with the Absolute. Both combine the circle (water) with the square (earth), superimposed upon a cross representing four paths or door. It is a standard yogic exercise to place oneself mentally within such an image, imagining the spinal column to be at one with Mount Meru, so achieving a deepened sense of earth-consciousness.

Underlying all such mystical exercises is the oriental concept of natural harmony, of union achieved through a balance of opposing forces, as between earth and water, male and female, light and dark; in the Taoist idiom, as between yin and yang; in the Tibetan tantric tradition, yab and yum; in Shaivite tantra, Shiva-Shakti.-Allen, pp. 22-23.

162 Buddhism and Society, …pp. 41-42.

163 Borobodur, Dumarçay, p. 11.

164 Ibid., p. 42.

165 Sutasoma, S. Santosa, p. 35.

167 Borobudur: A Visual Instruction to Buddhists, S. Santosa, p. 35.

167 The Secret of Borobudur, Boeles, p. 1.

168 The Indonesian understanding of sunyata: nyata is fact; adding on the prefix su (as in super)—Santosa, p.338.

169 Borobudur, S. Santosa, p.33.

170 Borobodur, Dumarçay, p. 36.

171 I.e. samnyaksambodhi.

172The Secret Of Borobudur, Boeles, pp. 45-46

173 Ibid., pp. 9-10.

174 Vitarkamudra—a gesture of the right hand of the Buddha with index finger touching the tip of the thumb—signifying that all existence is suffering.

175 Ibid., p. 30.

177 Ibid., p. 4.

177 In our culture, which is dominated by the rational, scientific point of view, we tend to think of language in a very limited way. But mystics and madmen have always maintained that there are other kinds of languages. These are languages which cannot be interpreted or understood by the rational left hemisphere of the brain. The Tibetan lamas speak of a language called "the secret signs and letters of the dakini"…and another which is a secret code of Tantric terminology called "the twilight language" (sandhyabhasa in Sanskrit). The oral teachings of the Kagyu lineage, or ear-whispered teachings, are called by Milarepa "the dakini's breath."…So from this information we can understand that the "twilight language" is an actual cipher which can only be understood by those blessed by the wisdom dakini. The way the language is translated is not with a dictionary and a grammar book, but through 'another way of knowing' which comes from a space which is far from the sunlit rational world dominated by the logos, and at the same time it is not from the dark

abyss of the unconscious but rather a twilight world where another function of the mind is possible. This is not merely the intuitive part of the mind, because even very sensitive people cannot understand the language of the dakini. It is a realm governed by the dakinis, and only those who can integrate into the symbolic world of the dakini can understand their half-concealed language.—Women of Wisdom, Allione, pp. 42-44.

178 Ibid., p. 6.

179 Ibid., p. 7.

180 Ibid., pp. 10-11.

181 (Quoted from Lotus Sutra) Ibid., p. 227.

182 I.e. "Atmabhava, also the very nature, the essential being." Ibid., Saddharma Pundarika sutra, p. 228.

183 Ibid., pp. 228-230.

184 Ibid., pp. 16-17.

185 Ibid., p. 20.

186 Ibid., pp. 22-23 and p. 233.

187 Ibid, p. 27

188 Ibid., p.20.

189 Letter to His Excellency The President of The Republic of Indonesia-1983, Bpk. Hardjanta-Pradjapangarsa, p.3.

190 Asiatic Mythology, p.238.

191 Bali and Angkor, pp. 50-51.

192 Letter, Hardjanta, p. 3.

193 OPEN LETTER to His Holiness Maha-Thera Naarada, Vaajiraaraama, Colombo, Shri Lanka,—Hardjanato, p. 20.

194 Ibid.

195 Ibid.

196 Boeles, p. 4.

197 Inscription found on stone at Candi Sari, Kalasan (approximate translation of excerpt; numbering up to 11):

1. In order to save Living Beings at the time of witnessing their misfortune
caused by being sunk into the ocean of misery that is
samsara which is without Tara, by using the Three Knowledges
correctly. What is Her multipurpose intention but to be sole Star
of the Compass above the world [in order to ferry souls over the

great abyss to safety], with intention of indicating the way to living beings so that they may reach that goal which is essence of the power of human beings and gods.

2. Because of the implicit faith of Maharaja Dia Pancapanarkrian Panangkaran, Gurus of Sailendra, the order follows to build a resplendent temple for Tara.

3. Also ordered by the gurus is [this] building for arda dewi Tara in thanksgiving and along with a place for the noble monks who know Mahayana and Vinayana.

4. This candi Tara is a [Vihara] for Reverent Monks, erected by the authority of the districts called Pangkur, Tawan and Tirip.

5. Therefore candi Tara was built by the great gurus of the Sailendra family, in the center of a kingdom solemnly ruled by Raja Hissan of the Sailendra dynasty.

6. Candi Tara was built in the Shaka year of 700 by Maharaja Panangkaran, in the worship of his gurus.

7. The district of Kalasan was bequeathed to Jamiat Sanga, after having been fostered by the authority of Pangkur village, witnessed by Tawan and Tirip.

8. The peerless gift without equal of Bhura was presented to the Jamiat Sanga via Paduk Raja, and cared for the great kings of Sailendra in turn.

9. And also by Pangkur and his follower(s) together with his very best minister

10. The king himself was fervant in his request that in all things to come, no matter who was in authority, the blessings of the Dharma would steadily and forever benefit all equally.…

198 Tara : Sanskrit for star; also taraka; in Thailand: torrani; in Latin stella is feminine whereas the names of some particular stars are masculine; so Tara, the daughter of the sea Stella Marina, may have ben identified with Tishya, or the Iranian Tishtrya, who equally rises from the sea; cf. Tishter Yasht (ed. Westrgaard, p. 177). The daughter of the ocean seems to be identical with Ardvi Sura celebrated in Aban Yasht.

Tara is both a Hindu and Buddhist Goddess, wrathful in India and benign in Tibet , where she represents the female aspect of the Buddha.

199 Since etymologically Tara is related to earth can we therefore presume that the

Buddha in his earth-touching mudra is thus claiming the earth herself as his sakti or divine consort?

200 Dumarçay, p. 9.

201 One of the most universally worshiped goddesses in Tibet is Tara, who is seen with one foot slightly extended ready to step down to help those in need."—Women of Wisdom, Allione, p. 12.

202 Taratantra.

203 H.B. p. 97.

204 H.B.,.pp. 100-103

205 H.B., p. 100.

206 Agama: N.B. tantric writings being one of its Sanskrit meanings again reveals the metamorphosis of Sanskrit towards an esoteric direction in Java. According to Philosophy of India, Zimmer, footnote no. 11, p. 568.

207 Aliran kepercayaan—literally, "flow of faith"—is a Javanese mystic movement that has existed for centuries. Over the last two decades, it has become more prominent and now counts several million followers. Officially, the organization comes under the Education Ministry, but some adherents want it to be included with Islam, Christianity, Hinduism and Buddhism as a recognised religion. This would give it wider influence. Its own leaders are against this, and so is the Pro-Islam United Development Party (PPP).—Asiaweek, May 27, 1988.

208 Thesis, Stange, p. 61.

209 It is interesting to note that if kebatinan can be translated as "insider" then it would correspond to the Tibetan nang pa , meaning same but used to denote a follower of the Buddhist faith. In formal Javanese, the word dalam meaning "inside" is used to designate the self, as in "myself."

210 "The population of Flores, Sumba and Timor (about 3.6 million in all) are about 93% Christian (together with some animists). Other mostly Christian peoples are the southern Bataks of Sumatra, the Torajas and Minahasans of Sulawesi, the southern Moluccans and the Papuans."—Asiaweek, May 4, 1986.

211 Legitimate—-, Stange, pp.108-109.
212 Asiaweek interview with Jailani Naro, Chairman of the PPP and also a deputy speaker of the People's Consultative Assembly, Indonesia's parliament, May 27, 1988.
213 Logic of Rasa, Stange, 119.
214 Stange, p. 115.
215 In Java, Seh Seti Jenar, a famous wali or Muslim saint, was burned to death for just such heresy. (We can think of others now at large who proclaim the same but do not meet with such a fate!)
217 Niels Mulder, p. 129
217 Logic of Rasa, Stange, p. 124.
218 Regarding this type of subtle and significant juxtapositions of words and meanings, we note the possible similarities between asmara or love and samar or hidden. "Javanese tests sometimes confuse Sanskrit smara-love and samara-encounter, to fight."-Gonda.
219 Listing other possible meanings for rasa we find: sap, juice, taste, flavor; feeling opinion,
intention; the essential content or substance or meaning or purport of something; how something is, true disposition; so to speak, as it were; in the form of, a part of, a kind of poetry; mercury.
220 Interesting to ponder on similarity between Pala and Bali—both Hindu kingdoms containing beautiful and intelligent peoples: "Mor-ral R-restr-raint," the little nurse repeated rolling her r's in the Indonesian parody of a Scottish divine." Island, Huxley, p. 86.
221 Ibid., p. 88.
223 Gonda 1952:208.
224 See Gonda and Zoetmulder's Kalangwan in particular.)
225 Gonda, p. 127.
227 Gonda, pp. 133-134.
227 Hughes-Freeland, 1986: 63.
228 Ibid., p. 26.
229 Ibid., p. 370.
230 Ibid., 409.
231 Ibid. p. 272
232 Ibid., p. 312.
233 Ibid., p. 264.

234 Ibid. 340.
235 Anderson. The Idea of Power in Javanese Culture, pp. 53-54..
236 It has already been noted that the word "palace" is not a true match for kraton. …in Indonesian, it is no other than "palace" (istana) but kraton is a palace which carries a religious, philosophical, and cultural meaning."-Mochtar 1982:114
The most obvious expression of this is the conception of the Sultan as Allah's regent (Kalifatullah), formally congruent with the idea of the Indic dewa-raja, king as incarnation of a god. In Yogyakarta, while the Sultan has as title Kalifatullah, in certain ceremonies, and in the palace's iconic imagery, he is the incarnation of Wisnu the
Preserver, the wings of Wisnu's mount, the Garuda bird, being his emblem. …He fulfils this designation most completely when seated in contemplation (semedhi) on the Singgasana throne, in the raised northern section of the palace, Siti Inggil (High Ground)…in a building called Manguntur Tangkil (the place to contemplate, anangkil).
The Sultan is also enthroned here (Mochtar 1982:46-47, 52-3), and in this position (siniwaka) he manifests in principle his capacity to "preserve the world," evident in all the names of the four Javanese heads in Yogyakarta and Surakarta, all of whom either maintain or nail down. The fact that Sukarno was officially appointed first President of the Republic here in 1949 (Roem et al. 1982-284) is not without significance.—Freeland, pp. 190-191.
237 Alus : "meaning pure, refined, polished, exquisite, ethereal, subtle, civilized, smooth… as
opposed to kasar meaning impolite, rough, uncivilized"-Geertz. In kejawen philosophy these are not so much thought of in "opposition" as in "relationship!"
238 Yogya possibly adapted from historical Ayodha of the epic: Ramayana
239 Hamengku Buwono IX is the 19th monarch in direct descent from Senopati, founder in 1582 of Mataram, a state which under the heroic Sultan Agung (1613-1645) embraced most of Java. Sultan Agung grafted Islam to the Javanese Hindu tradition; the hybrid survives in royal, classical and folk culture in central Java culture.…A few years later a collateral line of Jogjakarta was installed in Solo as the first manguknegoro, a rival sultan with half the territory. When Raffles came down from Penang to govern the Indies during the Napoleonic wars, he used the same tactic to create the first pakualam, a brother of the anti-European Hamgengku Buwono II [died, October 1988], and awarded him one-eleventh of the Jogjakarta territory. Thus today there are four sultans in the two royal cities."—Asiaweek, May , l986.

240 N.B. At the time of this writing, due to the death of Hamengkubuwono, the successor was not yet firmly established. (Therefore it is presently not known if such customs as the drinking of the Sultan's bath water, etc. are to be continued by the faithful).
241 Mangkubumi, Ricklefs, p. 164.
242 The Sultan of Yogyakarta, Mankubumi, is apparently to have exclaimed:
"If the Susuhunan (of Solo) thinks to have given this my kingdom of Jogjakarta in temporary fief only to me, (then) I have also only given the kingdom of Surakarta to him in temporary fief. And if he should request of the Company (Dutch East Indies Co.) that he might have back his kingdom, then shall I also ask of the Company that I might have back the kingdom of Surakarta and that of Java come back under me alone."
243 Ibid.
244 Ibid., p. 30.
245 Claire Holt, 1967:152.
247 The Occult History of Java, C.W. Leadbeater, p. 3
247 Scott-Ellliot, p. 60
248 Esoteric Buddhism by A.P. Sinnett (now out of print) as quoted in Sai Baba, p. 82.
249 Leadbeater, pp. 5-6.
250 This name is well-known by the elder Javainsts. Here we quote relevant material:
…The leader of this first immigration was Prince Aji Saka of Gujarat in Western India, whose ancestors had been of that Turkish Saka race, which had invaded the Graeco-Bactrian Kingdom of Gandhara (N.W. India) about 140-130 B.C., and had later, under pressure from fresh hordes of oncoming Scythians (Kushans), settled in the Kathiawar district of Gujarat. Upon the break-up of this Kingdom some centuries after, another and much larger expedition of Saka emigrants sailed for Java about the year 603 A.D. taking with them a fairly developed form of the Mahayana Buddhism, and also the architectural traditions of the Graeco-Buddhist School of Gandhara.
"These Sakas—forever on the move, from their original home in Bactria and the valley of the Oxus River, through Gandhara and Kathiawar to far-off Java, in the seventh century A.D.—give the key to the markedly strong similarity existing between the great Stupas of Taxila, Takht-i-Bahi and other sites in the Graeco-Buddhist country of Kashmir, and the marvellous Stupa of Boro-Budur in Java, which was built during the second half of the eight century A.D.—Mudras, de Kleen.
251 Leadbeater, PP. 10-11
252 Ibid., p. 14.

253 A Message from Arunachala, Dr. Paul Brunton, pp. 14-15.
254 Leadbeater, pp. 5-6.
255 Reflections, Stange p. 9.z
256 Ibid., p. 11.
257 Ibid., pp. 9-10.
258 Ibid., pp. 9-10.
259 Ibid., p. 11.
260 The Indonesia Times, August 15, 1986.
261 Occult World, Subba Row, p. 168.
262 Serving his master is the religion of the Javanese"—Max Havelaar.
263 Under the PANCA SILA government every citizen must ascribe to one of the five legal religions: Islam, Hinduism, Buddhism, Catholicism or Protestantism. Although Confucianism has been rejected as a legal religion, Chinese temples openly function—sometimes under the umbrella of Buddhism and therefore may have a small room for monks as well as the popular Kwan-Yin statue (Buddhist Avolokitesvara).
264 These uneven numbers have a certain occult significance.
265 Dr. Prio Hartono, "Nogososro"The King of the Krises," No. 6 of the Black Swan Series from The Mystical World of Java, (Undiscovered Worlds Press, Berkeley,1989) pp.1-7.
266 Ibid, pp.7-15.
267 His biography is yet to be published, Vehicles for the Kalki Avatar: The experiments of a Javanese Guru in Rationalizing Ecstatic Religion, presented as thesis by Howell.
268 Indeed, he explains, he chose Hinduism because it allowed "the warrior within him to fight."– Howell
269 To give the politico-religious atmosphere at the time of Hardjanta's appearance on the scene, we quote from Ibid,-p. 13:

President Sukarno himself championed the cause of the modernizers before the public, urging the people to abandon superstitious customs and to attempt to understand their religion."

A decree (Presidential Decision No. 1, 1965) promulgated by President Sukarno just before his regime's demise determined for the first time that "religion" (agama) to which the nation was dedicated and which the constitution guaranteed Indonesian citizens the freedom to embrace, encompassed six faiths: Islam, Christianity (Protestantism), Catholicism, Hinduism, Buddhism, and Confucianism. The decree committed the nation to support and protect these religions. Furthermore it provided

legal sanctions against those who "falsely use" or "slander" the recognized religions. This decree, issued at the end of the Old Order, became the legal framework for changes in Indonesian religious life under the new Order. The legal significance of the President's decision was that it unambiguously affirmed the legitimacy not only of the Near Eastern religions, whose rights under the constitution were commonly accepted, but also that of certain Far Eastern religions, Hinduism, Buddhism and Confucianism, whose statuses as "religions" under the constitution were subject to dispute. Moreover, by naming certain religions the decision clarified what was not religion. Until 1965 national laws provided only that "religion" had to do with the "One High God" (Tuhan Yang Maha Esa) and that the term agama legally applied only to religions "long known to the world"...There was, and still is, no legal definition of the intrinsic character of religion. Yet, as the 1960 legislation shows, the government felt an urgent need to formulate and ratify a definition of religion in order to place controls on the mystical sects (golongan kebatinan) that were "growing like mushrooms in the rainy season." Christians, strict Muslims and thoroughgoing secularists questioned the religious value of those sects, and the government occasionally viewed them as political threats to the state. While Presidential Decision No. I of 1965 did not explicitly distinguish the difference between religion (agama) and (kebatinan), it nonetheless excluded mystical groups from the constitutional protection of religions. For one thing, the activities of mystics who identified their practices wholly with one of the recognized religions might be suspended by the authorities under the provisions against misuse and slandering of religion. Those who identified with Islam were, in practice, the only ones punishable for misusing religion, since the only other religions with which mystics identified (Buddhism and Hinduism) did not at the time dissociate their religions from mysticism. However, any group was subject to prosecution for slandering the recognized religions. For another thing, mystical groups that purported to represent religions other than one of the recognized six could be prosecuted for misrepresenting their teachings as religions, since only the six unitary religions mentioned in the decree now had the legal right to claim the status of religions...

Mystical groups were not the only associations jeopardized by the Presidential Decision of 1965. Other religious associations of a syncretic character also became targets of prosecution. Such, for example was the Three Religions Association (Tri-Dharma) of Chinese community origins. In addition, the many customary (adat) religious practices that Indonesians all over the archipelago practised along side or to

the exclusion of a world religion lost their legal claim to the status of religions. … It was not until after the military counter-coup removed the left-leaning Surkarno from power and General Suharto installed his anti-communist "New Order" regime that the l965 decree was widely enforced. In the immediate aftermath of the countercoup sanctions applied against violators of the decree (and of the constitutional statutes on religion which the decree clarified) were indeed far more severe than the penalties specified in the decree. …After the coup, however, failure not merely to profess, but to practise to the letter of sacred law one of the recognized religions, was taken as a sign of "atheism,": regardless of the citizen's other religious commitments. So-called "atheistic-communists," who were considered a threat to the new regime, became subject to harassment, imprisonment and even summary execution in the hands of the regime's zealous defenders. Among the millions who died in the waves of violence that beat on Indonesian society for more than a year after the coup were practitioners of mystical and folk religions whose only demonstrable offense was their failure to profess and practice an official religion. Many others suffered various forms of intimidation.…-pp. 136-139.

Thus under the New Order the Javanese population for the first time became widely informed on the kinds of religions that they might legally acknowledge under the Presidential Decision No. 1 of l965.

270 I.e., Agama Sanaatana Dharma Majapahit and Pancasila . protected under the auspices of Hinduism, by the Department of Religious Affairs.

271 Thesis, Stange, p. 49.

272 Sutasoma, Santosa, p. 43.

273 Thesis, Stange, pp. 48-49

274 Howell

275 Letter To: H.E. The President of the Republic of Indonesia: proposing: Sapta-Gama Institute—a U.N. endorsed spiritual centre to be located in Indonesia.

276 The Jina Mandira, Hardjanta, p. 30.

277 Javanese, wulung pinaka lambang.

278 Eling, Javanese for remember, to call to mind…total awareness. "The Javanese sometimes speak of awareness as "remembering one's own death"…recurrent grave-visiting may be understood to act as a sort of spiritual consciousness…"—Freeland, p.368.

279 Ibid.

280 Ibid., p. 33.

281 …it should be noted that there is no word in Javanese to match with "culture" as has also been discovered in other languages from the Indonesian archipelago." Freeland, p. 163. The word kabudayan in modern Javanese derives from Old Javanese budaya, talented, intellectual intellect, culture, civilization (Gonda 1952:319). Budi, the root, is to do with ingenuity, intelligence, discrimination, and has been translated as mind, insight; meaning of Sanskrit buddhi-in O.J. include: power of discernment; opinion, notion, idea, character, nature, disposition; intention, purpose. In so far as budi has to do with virtue, it is perhaps more appropriate to gloss kabudayan as civilisation; or: 'the results of character (budi) given form in various media.'-Freeland, footnote 31, p. 175.

282 Letter, Hardjanta, pp. 5-6.

283 Subud, pp. 85-88.

284 Mystic Symbolism of Javanese Wayang Mythology, Stange, p. 45.

285 A. Rentse, from the book of Claire Holt.

286 Claire Holt, from Sutasoma, p. 18.

287 Semadi, i.e. samadhi or the ecstatic state of meditative concentration.

288 Notably lacking as fourth reason would be the attaining of samadi for obtaining Enlightenment!

289 Ibid.

290 Rickleffs, p. 30.

291 Also connected to asmara (love) or the principle Diwangkara

292 Claire Holt.

293 Mystical Symbolism in Javanese Wayang, Stange, p 116.

294 For an equally wise although genital-like philosopher there is the clandestine masterpiece, Gatoloco, who debates with Muslim Kyais using tantric logic to win every argument!

295 Ibid.

296 Bedoyo Semang, p. 11.

297 Of the 21 different aspects of the Tibetan Tara, there is one only which is wrathful.

298 Ibid.

299 Coedés? p.15

300 Thesis, Freeland p. 246.

301 Thesis, Stange, pp. 232-233.

302 Images

303 That is in fact what we are told in the stories, partly legendary, relating to the fall of Majapahit and the change from Hinduism to Islam. These describe a convention of nine wali, the supposed pioneers and propagandists of the new religion, at which the Sultan of Demak first reports how he has taken the Majapahit kraton by force. He says that he has given it over to be plundered and has had all "Buddhist" books (buku buda), that is, generally speaking all books of the Hindu-Javanese period, which were believed to have supernatural powers, collected and then set on fire, so that by this radical measure the "Buddhist" tradition and religion would lose most of their force. Sunan Bonang, another member of the wali-council, smiles approvingly and says: "That was proof of profound wisdom and of sound judgement. As long as there still exist books setting out the 'Buddhist' way of life, the Javanese will persist in their paganism, be it for a thousand years more, and will never be induced to change their religion by following the law of the Apostle of God, nor bring themselves to repent and invoke the Name of Allah and Muhammad, His Rasul.—Zoetmulder, Kalangwan, p. 23.

Anderson, on the subject of Islam:

It has been suggested that in the early days of its penetration of Java, Islam took over certain pre-Islamic traditional roles, such as court adviser, astrologer, brahmin, and hermit-sage. This assimilation would have been unlikely had there not existed a large element of congruence and compatibility between the types of Islam that entered Java in the 15th and 16th centuries and the cultural tradition that they encountered. The "orthodox" stream in Javanese Islam sufficiently demonstrates this point. In popular folklore, the rivets linking the new religion to the old tradition are still conspicuous—especially in the association of Islam with the Power symbols of the preceding era. One obvious illustration of this is the body of legends which attributes the invention of gamelan orchestra to the wali, the proselytizing saints of old Javanese Islam. Another well-known example is the common interpretation of the name of King Judistira's pusaka, the Serat Kalimasada, as the Kalimah Sahadat, the Koranic confession of faith.—Anderson, The Idea of Power in Javanese Culture, pp.53-54.

304 Serat Dermagandul.

305 It is important to note the similarity budi with buda.—both of course from the same root—but agama budais sometimes used exclusively by Buddhists who wish to disassociate from Hinduism.

306 True Religion or Religion of Truth, as you will.
307 This leaf-shaped heraldic-like fan is also used in the wayang kulit to signify changes of scene.
308 Reputedly a cave dedicated to Sabdopalon/Noyogengon (and indeed, inside one wing of this cave the rock jutting out, white in color, seemed to be the form of a body with an extra head emerging from the shoulder).
309 N.B.: In Indonesia it is very important that everything which is done comes from the people themselves; for that reason it would be unadvisable for a foreigner to act as missionary or impose any teaching, even if requested.
310 A Dictionary of Some Theosophical Terms, Powis Hoult, p. 72.
311 The Lost Lemuria.
312 Sutasoma, Santosa.
313 Tempo, 12 February 1972:38.
314 Excerpts from: Tamil and Dravida—article by V.T. Chellam, President Tamilnadu Academy of Historical Studies, Mannarpuram, Tiruchi, p. 20. He continues:
"The Europeans who came to India in modern times pronounced place and personal names in the accent of their own language. Thus Thiruananthapuram became Trivandram, Ezhumbur became Egmore, Lakshmanapuri became Lucknow and so on. Likewise the term Tamil had suffered heavily at the mouth of alien tongue over the ages on account of its scriptural intricacies. Therefore emerged Damilia, Tramula, Drevida, Dravida etc. from Tamil."
315 History of Creation, Ernst Haeckel, 2nd. edition 1976:VOL I, pp. 360-362
316 Religious Traditions, Journal-The Dept. of Religious Studies, University of Sydney.November 1987; (Origins of the Hindu Renaissance in Java: Monism in the Early Writings of W. Hardjanto Pradjapangarsa by Dr. Julia Howell).
317 Third Eye: "These primitive creatures were now able to stand up-right, and the two eyes in the face gradually became the chief organs of physical sight, though the third eye still remained to some extent an organ of physical sight also, and this it did till the very end of the Lemurian epoch. It, of course, remained an actual organ, as it still is a potential focus, of psychic vision. This psychic vision continued to be an attribute of the race not only throughout the whole Lemurian period, but well into the days of Atlantis."—The Story of Atlantis and the Lost Lemuria, W. Scott-Elliot, p. 87
318 Sapta Gama, Hardjanta.
319 Lemuria, W.S. Cervé, p. 74-88.
320 Asiatic Mythology, p. 241.

321 Secret Cities of Old South America—Atlantis Unveiled, Harold T. Wilkins, pp. 85-86.
322 The End of Atlantis, J.V. Luce, p. 161.
323 A.G. Galanopoulos and Edward Bacon, L'Atlantide, (based upon the Greek myths of ß
324 Lemuria, Cervé, pp. 186-187.
325 Myths and Symbols, Zimmer, p. 127.
326 Philosophy of India, Zimmer, p. 559
327 Ibid., Zimmer p. 578.
328 Myths and Symbols, Zimmer., p. 96.
329 "An archaic image of the goddess Lotus appears on a terracotta plaque from Basarh, dating from about the third century B.C. She stands on a lotus pedestal, with two lotus blossoms and two buds at her sides. She wears armlets familiar from other monuments of the era But the elephants, her characteristic animal-companions, are missing; instead she has wings—a rare and astonishing feature for India… On the other hand, in ancient Mesopotamian art winged divinities or genii were the rule. This Indian figure betrays connection with that tradition. That is the sphere from which are derived the wings of our divinities of the West, the Greek victory goddess as well as the Christian angels."—Myths and Symbols, Zimmer, p. 93.
330 Ibid., p. 92.
331 What Became of God the Mother?—Conflicting Images of God in Early Christianity, a paper by Dr. Elaine H. Pagels printed in Signs, (published by University of Chicago Press, Winder 1976) Vol. 2 No. 2 p. 293.
332 Mountain, Allen, p. 31.
333 Although the name nusantara (archipelago) is derived from nusa meaning island and antara meaning between, the similarity to tara is significant in the following context: …[Berg] proposes to assume that they were not natural daughters of Kertanagara, but "daughters" created in the circle rites of the Bhairawas. The four nusantaras were, so to speak, "spiritual children" begotten through the yoga of the Bhairawa cult. By making a number of yoginis into Kertanagara's "daughters," by having them represent these territories, and by uniting himself with them in the circle rites, he reinforced through sacral means his ties with these nusantaras—Indonesian History, Zoetmulder, p 333.
334 Sanskrit Tara, Tibetan, sgrol-ma.
335 Philosophy of India Zimmer, pp. 557-558
336 Women of Wisdom, Tsultrim Allione, p. 25.
337 Here we remember Sanskrit:Ksama for earth; interesting to note in Tibetan sa means

earth and ma means mother.Apparently Tara is known in Thailand as Torrani, who is probably derived from saksit or mother, power or magic found in the earth. This was explained to me by Jan Boeles who also stated that in Pamai, East Thailand, he has found evidence of Hevajra Tantra.

338 Myths and Symbols, Zimmer, pp. 99-100.

339Woman of Wisdom, Allione Introduction p. 10.

340 I bid. p. 11

341Women of Wisdom, Tsultrim Allione, p. 24.

342 This quote continues: " Tibetan counterparts of Shiva and Devi are the four-faced demon Demchog, with his trident and drum, and his scarlet consort Dorje Phangmo—always depicted in paintings and sculptures locked together in athletic sexual embrace. They also have their home on the mountain which they know as Tisé (the peak) or Kang Rinpoche (jewel of snows). But just as Shiva has his progenitor in the Vedic god Rudra, so Demchog has an earlier prototype who was also closely associated with the holy mountain. For not only is Kailash the Olympus of Hinduism and Buddhism; it is also the home of the "black belief," the old shamanistic religion of Bon-Po that flourished in Tibet long before the arrival of Buddhism."—Allen, pp. 28-29.

343 Myths and Symbols, Zimmer, p. 102.

344 Myths and Symbols, Zimmer, p. 127.

345 Interview with Tsultrim Allione.

347 "Yab-Yum symbolism thus insists on the dignity of the phenomenal universe. Its genial recognition of the metaphysical implications of the corporeal spirituality of the sexual totality…is very different in spirit from the woman-disdaining, world-disdaining arrogance of the mountain sages—whether Jaina, Vedantic or Hinayana Buddhist."—Philosophy of India, Zimmer, p. 558.

347 Ibid., p. 555.

348 Ecstasy,-pp. 93-94

349 Philosophy of India, Zimmer, p. 586.

350 Joseph Needham; forward to Tao of Sex and Love, Jolan Chang

351 Island, Huxley, pp. 77-78

352Woman of Wisdom, Allione, p. 10.

353 Professor Haji Muhammad Yamin

354Jina Mandira, Hardjanta, p. 29

355 Born from no mother or father but the seed of the lotus he represents the essence. of Buddhism; self-born in the sense that the ultimate goal of Tantra can only be achieved through our own endeavor
357 His role is amazingly similar to that of Aji Saka—also imported from India for the purpose of subduing evil and establishing religion.
357 The Tibetan Book of the Great Liberation, W.Y. Evans-Wentz, footnote 3, p. 105
358 "Himagiri" or Imagiri…originally is a name for the Himalaya…"snow mountain." In Java it is a locality on a hill near Yogyakarta where almost all princes of Surakarta and Yogyakarta were interrred. It should be remembered that the Indian Pandavas, the reputed ancestors of the Javanese kings, left earth and entered heaven after having reached the Himalaya mountains."-Gonda 1952:217
359 Source unclear.
360 Terma teachings here refer to the Nyingma tradition of the Old School whereby the Mahayana doctrine is justified as being in the process of revelation, in contrast particularly to the Theravada tradition based on the more static and established dogma of the sutra as revealed during the Buddha's lifetime.
361 Allione, p. 43.
362 Philosophy of India, H. Zimmer, pp. 558-559.
363 From the translation by G.C. Toussaint, Asiatic Mythology, J. Hackin, pp. 176-177.
364 Mudras, de Kleen.
365 Myths and Symbols, Zimmer p. 145.
366 Ibid., pp. 145-146.
367 Ibid, p. 146.
368 The Awakening Earth.
369 Later, four "Arab-looking terrorists" were allegedly apprehended as more bombs went off on a bus in Banyuwangi—they were on their way to Bali, apparently in order to blow up the temple of Besakih!
370 p.84.
371 Historic drama: ketoprak.
372 Symbolic for the kejawen or kebatinan vs. the Islamic Power Group.
373 King Kertabumi, His Majesty Brawijaya V, who is escaping from his kingdom which has been occupied by the army of his e nemy; the other two are his Retainers: Noyogenggong and Sabdopalon; these two always accompany him.
374 This is the Prophecy of Sabdopalon regarding the return of the Golden Age or the

Righteous Religion.

375 windu = 8 years.

376 This is the famous Prophecy of Sabdopalon regarding the occupation of Indonesia first by the White Buffaloes or (the Dutch), and next the dwarf-like Yellow Officers (the Japanese).

377 Sign in Javanese is tenger ; the mountain Tengger originally was called tenger.

378 A jning din gumentang ana lati.

379 Esuk kedele, sore tempe.

380 Pamong anak manusia.

381 Adigang, adigung, adiguna.

382 Mapan Ratu tan duweh kadang mayang Sivi, sanak prusanakan tanapi garwa kekasih

383 Solar year tahun suryo 1-100.

384 Mapan ratu tan duwe dadang hyang siwi, sanak pranakan tanapi garwa kekasih, namung benar agemira.

385 From Shaman's Drum, Earth Circles, Mid-Spring 1989

386 Ibu Sardjono is not being "proud" by considering herself a "leader" since the book: I Ching is a book written for and used by those who play a spiritual and consciously responsible role in their society.

387 It is significant that Ibu Sardjono's journal should begin with this hexagram—and that she should ponder on misfortunes, of which she had so many. Her own untimely death was most unfortunate.

388 This description suits Ibu Sardjono admirably well, who as a spiritual guide for many in the community—living with her family in a wing of the Yogyakarta Theosophical Society, leading weekly Sumarah meditations in her quarters…but in an extremely humble and retired manner—portrays just this saintly personality.

389 Ibu Sardjono was burdened with a large goitre which she refused to operate but which never successfully healed during her lifetime although many healers promised her that it would.

390 Manunggaling Kawulaan Gusti (Servant Becoming One with Master) is basically the essence of Javanese philosophy—to the point of becoming a religious aim. (The modern Javanese intellectual, however, may nevertheless feel sensitive about the historical role of the Javanese playing "servant" to the Dutch!)

391 Either the sound of the cecak (pronounced chechak)—a harmless house-lizard found in Southeast Asia and India—or more probably, the larger, blue tokek (gecko) whose occasional calls are carefully counted since certain numbers are considered ominous

392We must remember that for Javanists “thinking” may be synonymous with “ego” since both these faculties are considered to reside in the “head.”

393 Pak Sukino was in fact the founder of Sumarah..

394 Hening , Javanese for a state of stillness usually only achieved in meditation.

395 An important word for Sumarah meditators meaning something like “awareness.”

396 i.e. prana. or life-energy.

397 Sabar meaning “patience,” the foremost virtue for a Javanese.

398 According to the Sumarah philosophy, fanaticism is one of the greatest “sins” showing evidence of a lack of balance and harmony.

399 i.e. Tiger Balm

400 Krenteg meaning the first will in the sense of intuition rather than impulse.

401 mPak Deh (uncle) is the name for an older male relative.

402 This sentence in itself expresses the whole aim of the Indonesian “relaxed” meditation,
characteristic of Sumarah meditational practice!

403 In this case, Ibu might be criticizing herself for “anticipation” or not living in the moment. “Trying, planning, etc.” is often caused by “ego-will” as opposed to “Divine Will;” to which we must surrender with “acceptance” (sujud.).

404We must remember that for a Javanese—in the interests of balance—”seriousness” is not considered a virtue; on the contrary, an evident sense of humour, with laughter and jokes, is more highly regarded!

405 Pakubowono IV’s boat, an antiquity found in the museum of Solo.

406 Here Ibu Sardjono refers not only to the predicted Javanist jaman buda or return of “correct religion” but also the New Age, being acquainted with this concept through her many foreign contacts

407 pp. 310-311.

408 Serat Dermagandul, Kediri edition CXIX:71 cf. MS. from Bali C.X:24.